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Juvenile Instructor

VOL. 53

JANUARY, 1918

NO. 1



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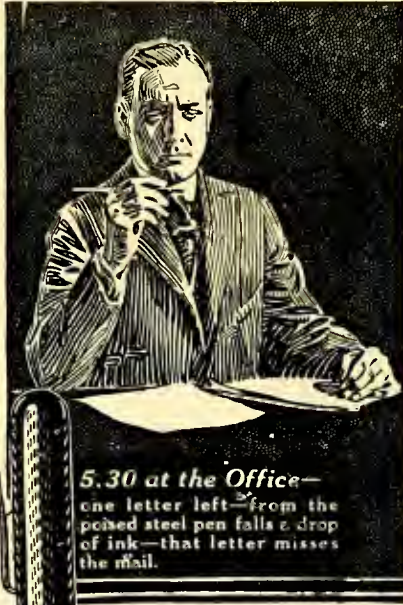
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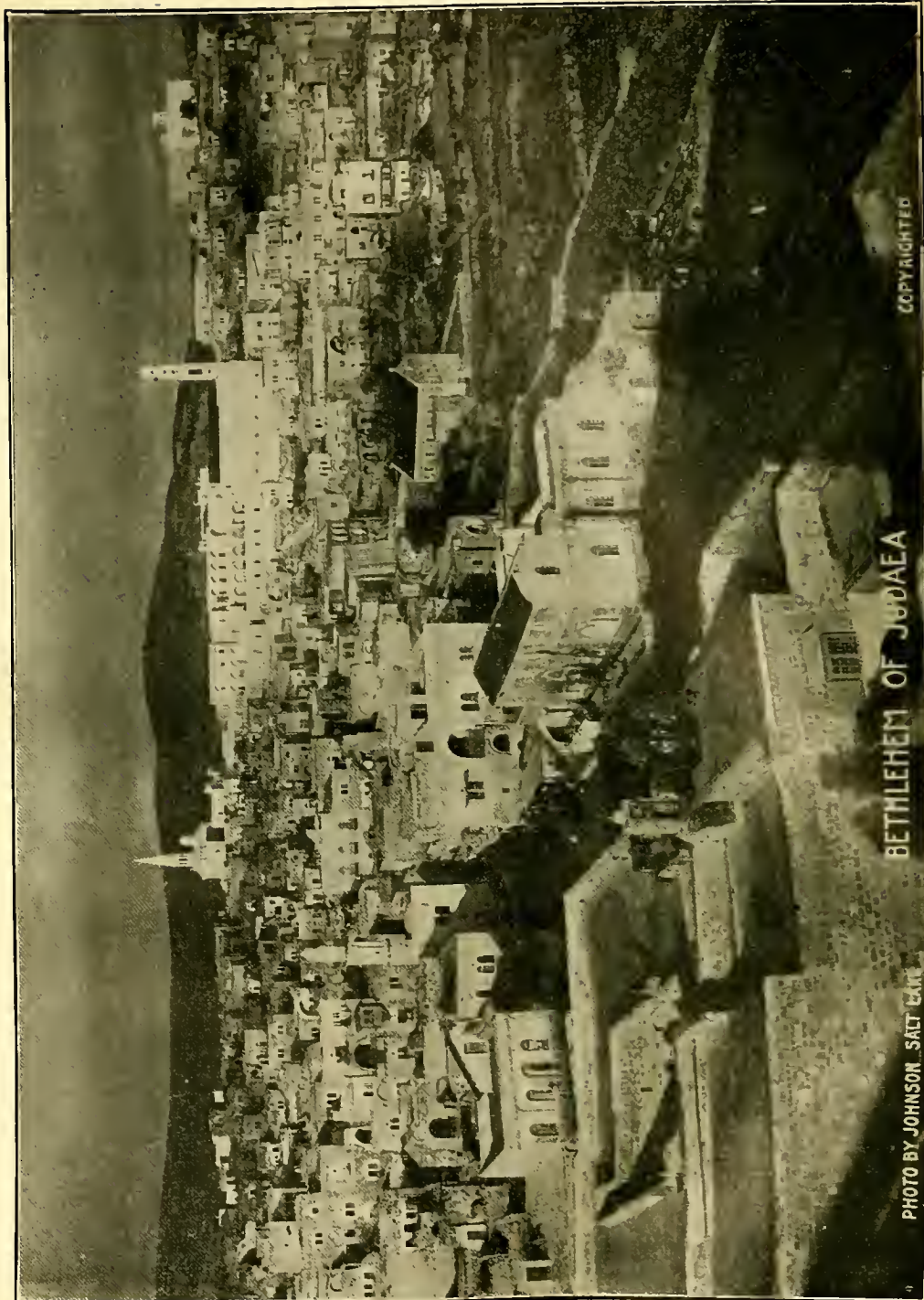
SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

Billie's Ambition

By Grace Ingles Frost

My mother says if I won't say darn,
When things go wrong with me,
But whistle or sing when my tasks seem hard,
And always truthful be;
And if I am honest in all I do,
Whether at work or play,
When I grow as big as my daddy is,
Why, then, perhaps some day,
When the state shall need a governor,
Who knows but it may be,
If I strive and strive and never shirk,
The people may choose me.

Since I've thought about what mother said,
I'm trying to be good:
I feed the chickens and sweep the paths
And carry in the wood,
And when my mother has lots of work,
I often scrub the floor,
And when she's busy and I am sent
On errands to the store,
To every one I chance to meet,
I try to be polite.
Like daddy—taking off my hat
The way he thinks just right.
For if I might be the Governor,
I tell you, I am bent
On surprising all the folks at home,
By being President.



BETHLEHEM OF JUDEA

PHOTO BY JOHNSON SALT LANE

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ORGAN OF THE DESERET SUNDAY SCHOOL UNION

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No. 1

Faith in the Life of a Latter-day Saint*

By Elder Charles H. Hart

We cannot emphasize too much the importance of faith in the life of man. The Prophet Joseph gave first place in the gospel to faith. The scientist and philosopher, Sir Oliver Lodge, has said that "faith and trust in the goodness of love underlying the universe seems to me to be the most vital and helpful thing." Philosophers and poets have joined with the prophets in placing emphasis upon this important principle. The philosopher Hugo has said, for instance, that "we live by faith more than we do by bread." He said, "faith is a necessity; woe to the man who believes nothing." The philosopher Emerson has exclaimed, "Belief and love. A believing love will lift from your shoulders a vast load of care. O, my brothers, God exists; the course of all things go to teach us faith. There is good in the world for all of us, and by lowly listening we shall hear the right word." Carlyle has also placed strong stress upon the importance and

value of belief and faith. He said that "unbelief is not only spiritual unbelief but intellectual as well; that agnosticism is all sorts of infidelity and insincerity. It is spiritual paralysis and chronic atrophy of the whole soul; our minds are not given us to doubt with and crave, but to reach certain conclusions about certain vital, important things in this world of ours." Longfellow has said that it is faith in something and enthusiasm for something that makes life worth looking at. Another has exclaimed:

"O pure-eyed faith, white-armed hope,
thou hovering
Angel girt with golden wings."

An example of faith as distinguished from absolute knowledge can be found in the life of Columbus. When the professors at the Salamanca university badgered him for three long days in questioning him, and ascertaining the ground upon which he supposed that he could sail west and find land, and return, finally, at the close of the third day they said to

*Remarks made at the Conference of the Deseret Sunday School Union, at the Tabernacle, Salt Lake City, October 7, 1917.

him, "Can you prove the rotundity of the earth by mathematics?" And he threw down his maps and charts and said, "No, I cannot prove my theories by mathematics, but I know that the world is round, and that I can sail west and come back." And as Washington Irving records the incident, a good father present remarked, "He seems to talk as one who knows."

The faith in the life of the Latter-day Saint is a beautiful thing. It has enabled them to endure true and steadfast to their professions. To begin with, it enabled them to stand the disinheritance in many instances of parenthood, the ostracism of society, the loss of business position, the loss of cast in the social community. They cheerfully came across the great waters, some of them planted their loved ones in unknown graves in the sea, others left loved ones in unmarked graves upon the plains. It enabled them to endure all the hardship of pioneer life, mothers sustaining their burden of wifehood and motherhood in lonely out-of-the-way places relying upon their Maker for protection, and in the household of faith they have not called upon the name of the Lord in vain. They have not, as Carlyle expressed it, gone "like the wanderer, shouting in the Sibyl cave of Destiny, and receiving no answer back; but the echo of their own voices." The world has not been to them a wilderness, where there was no God, "but at best an absentee God, sitting idle ever since the first Sabbath, at the outside of His universe seeing it go;" but an ever-present Father that could be appealed to in the hour of need, and could answer prayer. The very fact of this conference bringing so many thousands from such great distances is an evidence of faith in the Church. It is evident also by the family prayer, by the observance of the word of the Lord, by the payment of tithes, the building of beautiful houses

of worship in the various stakes of Zion and the erection of these magnificent temples.

There is abundant evidence throughout the Church of faith in the lives of the Latter-day Saints. In visiting the different wards and stakes of Zion, we find ample evidence of it, in the faith to be healed. It has been my privilege in accompanying members of the Twelve in their ministrations to each of the different stakes of Zion, to see the sick healed instantly. I met yesterday one of those dear sisters whom the First Assistant Superintendent of our schools, who is present, assisted in administering to in Arizona, in my presence. She was suffering from appendicitis so acutely that she was agonized with suffering. She was carried into the room where we were. She was administered to, and immediately arose and I went to conference, and attended all the conference meetings, both Saturday and Sunday, and this was just before the beginning of the Saturday morning's meeting. That is but an example of faith in the Church. Faith in the children exists. We have a great many instances, if they were recorded. I recall one instance that has not been published. It is of a little blind boy that had faith that if he could but touch the hand of the Prophet and have the President of the Church administer to him that he would receive his sight, and he received that blessing.

These testimonies that have been given in this conference are evidences of the faith in the Church, and that the Church today is possessed of all the gifts that existed in the former-day church. For the comfort and edification to many of our boys who are called to the colors and many of their friends, I might give you an unpublished instance of faith in the life of one of the young men of our generation, now a patriarch. He wanted to serve his country, just as so many

thousands are sent forth now. Sixteen or eighteen of these boys went forth, and President Young gave them a promise. He told them, if they would keep the Word of Wisdom and keep themselves unspotted from the world, if they would be prayerful and observe the Sabbath day, that they should all return. In the exigencies of that service, this young man, who had been distinguished for heroic service in England, fell into the hands of a band of hostile Indians, and they determined to burn him at the stake. The wood was provided, the rawhides to tie him to the tree, and a large savage approached with his knife ready to take his scalp, but still he held to the promise of the Prophet and to the promise that his mother had also given him. He summoned all the courage that he had, and delivered a blow with his fist, as probably he had been trained previously in the old country, and the savage measured his length a considerable distance upon the sand. The Indians were enraged. They were fresh from a hostile chase. Each one had a scalp at his wrist, and each one rubbed that in his face. Then they held a little council. Still the boy clung to the promise of the Prophet, and he was inspired to speak but a few words, and he addressed

them very briefly. He told them that he represented the great father at Washington and the little father in Utah; and after holding a little further consultation, and verifying the truth of what he said when he told them that he was a Latter-day Saint, by discovering that he was dressed as a Latter-day Saint, they placed him upon his mule, gave him his arms, and he rode away, the savage still lying upon the plain, apparently lifeless.

The words of Joaquin Miller upon the subject of faith and the necessity of teaching faith appeal to me:

"Could I but teach man to believe,

Could I but make small men to grow,
To break frail spider webs that weave

About their thews and bind them low;

Could I but sing one song and lay

Grim Doubt; then I could go my way

In tranquil silence, glad, serene,

And satisfied, from off the scene,

But, ah, this unbelief, this Doubt,

This doubt of God, this doubt of good—

The damned spot that will not out."

The Lord also realized the importance of faith in the world because in the preface to the revelations of the new dispensation he gave that as one purpose for establishing this Church, that "faith might increase in the earth," and it has been so; and may it continue to increase in the lives of the Latter-day Saints, is my prayer, in the name of Jesus Christ. Amen.

The Road to Peace

Louie Lohr,

Who lives next door,

Is bigger than I am and older,

(I only come up to his shoulder)

But just the same he plays with me,

And we don't fight or disagree;

He always plays the games I like,

And lets me ride his swell new bike,

And when he buys things at the store

He gives me half, and maybe more,

But mother says that Louie's slow,

And shouldn't let me boss him so,

And once I overheard her say

That I was like dad, in a way;

His disposition was "sublime"—

He had his own way all the time. THEODORE BEST.

The Word of Wisdom

SANCTITY OF THE BODY

By James E. Talmage, of the Council of the Twelve

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." (1 Cor. 3:16; see also 6:19; and Doctrine and Covenants 93:35).

In these and kindred Scriptures the sanctity of the human body is affirmed with impressive simplicity. The word of God stands in strong contrast with the erroneous assumption that the body is a hindrance and burden to the spirit and ought to be contemned and kept in subjection by self-imposed afflictions. *"The lust of the flesh"* as manifested in perverted appetites and passions is a very real temptation, and servitude thereto is among the commonest of sins; but this is the evil against which the saints of old were so solemnly warned in the foregoing citation.

If the mortal state be an advancement beyond the preexistent, unembodied condition, and a preparation for a yet more exalted existence, and so the Scriptures attest, then the body of flesh and bones is an endowment of supreme worth.

The genius of the current age recognizes the nobility of the mortal tabernacle in fact if not in theory, and as a result of this advanced conception means for the maintenance of health, and preservation of the body and the conservation of its divinely implanted functions are taught in school and college, and are enforced by statute for community observance.

After long centuries of painful experience the race is coming to understand that the human body is essentially good; and the word of God so proclaimed even in the beginning. I venture to affirm that every natural

appetite, yearning, passion of the human organism is inherently good; and that evil comes not from the normal satisfying of these cravings but from the perversion thereof.

As early as 1833 the Lord spake to the Church of Jesus Christ of Latter-day Saints, in warning against the use of stimulants and narcotics, and in counsel as to matters of food and drink. This revelation is currently known as

THE WORD OF WISDOM

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

"And, behold, this should be wine, yea, pure wine of the grape of the vine, of your own make.

"And, again, strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill.

"And again, hot drinks are not for the body or belly.

"And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man.

"Every herb in the season hereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly.

"And it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth.

"And these hath God made for the use

of man only in times of famine and excess of hunger.

"All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground.

"Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones.

"And shall find wisdom and great treasures of knowledge, even hidden treasures.

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

Hot drinks, against which the people are specifically warned, are understood to include tea and coffee, and the counsel against their use was preached and published long before chemists and physiologists had recognized the deleterious effect of them and caffeine, which are poisonous alkaloids contained in the beverages named. The inhibition, however, applies in another sense to all liquids at high temperatures. To this point special interest attaches in view of recent demonstrations in science. Dr. Wm. J. Mayo, a surgeon of world-wide fame, declared in an address delivered in San Francisco, June, 1915, that hot drinks are among the predominant causes of gastric ulcers and cancer.

The Word of Wisdom is generally but not universally observed in its entirety by the Latter-day Saints; and it is pertinent to inquire as to the results revealed by the vital statistics of the people. The Presiding Bishopric of the Church report that, for the six year period ending with 1916, deaths among Latter-day Saints in the organized Stakes, due to cancers and malignant ulcers of the stomach, averaged 15.83 per 100,000 of population. For the Registration Area as a whole, during the six year period covered by the latest report, which, however, is earlier than the sexennium of the latest Church statistics, the average mortality from stomach cancer is 28.3 per 100,000, or nearly double that among the Latter-day Saints. Deaths from *all cancerous afflictions* among members of the Church during the last six years averaged 31.15 per 100,000, or only 2.85 more per 100,000 than the national rate of mortality *from stomach cancer alone* for the six years last reported.

The statistics of the Church show for its members resident in organized communities exceptionally low death-rate, high birth-rate, and high average age at death, as compared with the official reports of corresponding data for the Registration Area of the country at large.

The Divine promise of health, prosperity, and prolonged life are in course of rich fulfilment among the Latter-day Saints as in part the natural effect of obedience to the word of the Lord embodied in the Word of Wisdom.

It Will Pay

To do everything on time.

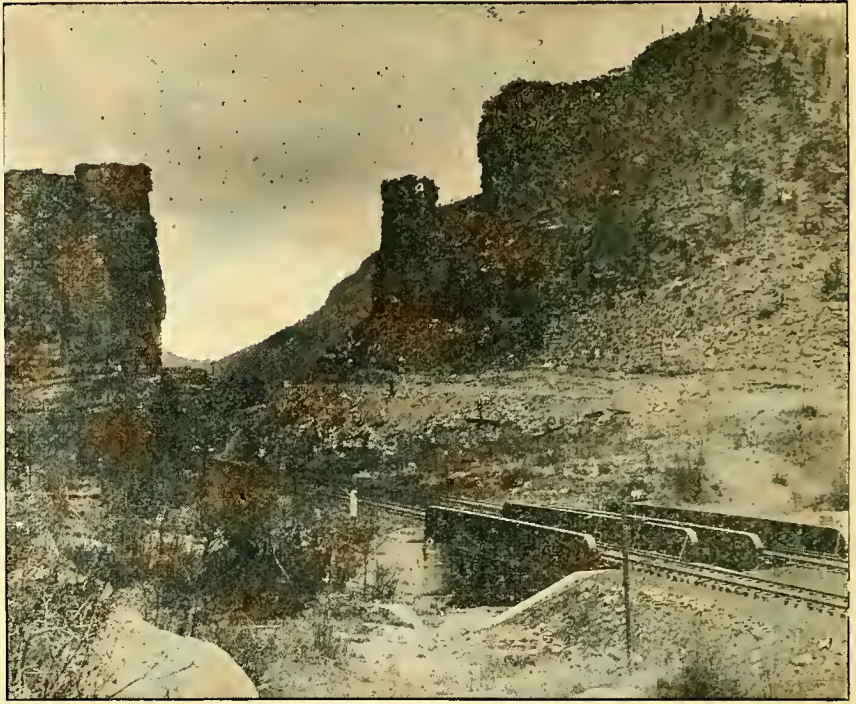
To put into everything one's best effort.

To take care of all that has been entrusted to one.

To pay as one goes. Store and other debts are like the chain the prisoner must drag wherever he goes.

To think, read and plan as well as work. A half-hour of headwork is worth many hours of heavy tugging at the wheel.

To listen to good advice. We may not always be able to follow that counsel, but it will help us about making up our minds.



Beauty Spots of the Inter-Mountain West

By Claude T. Barnes

IX

CASTLE GATE

When a vast inland lake suddenly overflows, the sedimentary bottom soon becomes a plateau eroded into striking conformations. Thus we may find cliffs suggestive of castles, buttes resembling locomotives, crags similar to church steeples, bluffs like pulpits, escarpments calling giant's faces to mind, and so on ad infinitum in accordance with one's imaginative powers. And here we have "Castle Gate," a name clearly appropriate in describing the steeps that are the subject of this sketch.

Castle Gate is in Carbon County, Utah, the weird effect of ages of effort on the part of the Price River, a small stream which traverses the painted plateau left by ancient Lake Bonneville. But one look at the majestic

cliffs forming the gate suffices to convince one of the lacustrine character; they consist of horizontal strata of sandy and shale texture, brownish and reddish in color, retaining their position solely by reason of their relative hardness. To look at them is to open the book of ages and guess at the time required by nature to work its marvelous changes.

In a region singularly bereft of pleasing verdure, Castle Gate partakes somewhat of the desert in its scanty attire of stunted evergreens and in its bare, intensely colored layers of rock. Even the stream at its base is fringed with only thin growths, and scraggy willows; in fact nature has abandoned her effort towards the making of the ordinary beauties of landscape in the stupendous task of erecting this extraordinary gate. Yet "erecting" is not the proper word for being of harder formation than the adjoining part

of the plateau, the gate has stood while the adjacent earth and rock has wasted away, in a process so slow that the life of man witnesses the disintegration of scarcely a single stone.

When the lurid lights of sunrise flush the horizon above the gate, one's thoughts easily turn towards the fan-

cies of childhood, when giants, castles, and fairies hold sway; and we imagine this the entrance to the home of Gog and Magog, of Gilliah or of Cyclops. It is immense, massive, and in lines remarkably suggestive. Yet Castle Gate is but one of the many wonders of the great inland plateau.



Mountford-Johnson Photo.
THE HOLY SEPULCHRE, JERUSALEM



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

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SALT LAKE CITY, JANUARY, 1918

Observance of All Our Duties

The patriotic duty which we owe to our country is laying a heavy obligation on the Saints. It is absorbing the thoughts and feelings of the people to a remarkable degree. War is creating great anxiety and distress and there is a fear that the Saints may allow other duties to lie dormant.

The spiritual needs of the people at this particular time are becoming more important. Sacrifices must be made and the performance of our re-

ligious duties will make the severe ordeal through which we are passing less painful if the Saints adhere strictly to the obligations which their religion imposes on them.

Our churches should be filled every Sabbath and the spirit of testimony and prayer should be universally observed. The union of worship and brotherly fellowship will give strength to the souls of men and women and aid them greatly in meeting the trials of the age. God's favor is the need of us all. We should not rely exclusively on the arm of flesh and avoid boastings which often lead to disappointment and failure.

The thought of duty should never leave us. We were never more than now in our Heavenly Father's keeping. The great uncertainties of the hour should constantly remind us that spiritual guidance is what the world must have if it emerges from war into peace, if it escapes a multitude of calamities that divine favor might remove from the bitter cup and of which the world is now drinking.

In this sorrowing world the spirit of indifference or despair should not be permitted to lay hold upon our lives. There should be no abandonment of obligations we are under to serve God and keep His commandments. All that we should do should be scrupulously done in our devotions to God and His Church. We must endure sorrow that we may have joy, but sorrow does not bring joy unless we acknowledge the hand of God in all things. Blessings await us if we are spiritually prepared to receive them. There is a sorrow, however, that leads to disbelief and despair. In these fateful hours we

need the patience and humble submission of Job.

It will be sad indeed for us if we encourage an accumulation of hatreds and thereby place blessings beyond our enjoyment. Our hearts should be kept open to the sacred revelations of God. We can well await His judgments and not impose our own upon His children. If it becomes our duty to correct and reform through the instrumentalities of war we should be free from inhuman and unjust motives. President Wilson has sounded the keynote of duty to the American people and they should so school their feelings that righteousness may fill their hearts.

We were never more in need of fidelity to our faith as now. There will be temptations to neglect our worship and give ourselves up to the excitement that grows out of the great conflict now raging. Greater soberness and seriousness should characterize all that we do and say. Hilarity should

be repressed, amusements should be curtailed, extravagance should be promptly corrected, and every means adopted to put our lives in harmony with the Spirit of God. Destruction is abroad in the world, and it will bring suffering to untold millions. Death, disease, famine and pestilence are at our doors, and we should stop to consider before they overwhelm us. Warnings should be heeded that greater calamities may be escaped. Everywhere thoughtful men and women have the spirit of serious consideration for the welfare of mankind. They are signaling to us the dangers ahead. Let us not say with the foolish, "Eat, drink and be merry, for tomorrow we die."

"Boy"

The author of the poem entitled "Boy," published in the December number, 1917, is Mrs. E. L. Sanders, Provo, Utah.



OFFICERS AND TEACHERS OF TOOELE SOUTH WARD SUNDAY SCHOOL, INCLUDING TWO MEMBERS OF THE BISHOPRIC. M. H. OSTLER, SUPERINTENDENT

TOPICS OF THE TIMES

By Franklin S. Richards

CONGRESS AND THE WAR

Congress convened on December 3rd and President Wilson delivered his message on the following day. It clearly defines the war issues and expresses in positive terms the government's determination to win the war. Every one should read and study this remarkable document. Congress will undoubtedly do its part toward carrying out the policy defined by the President. War has already been declared against Austria, and, soon all Austrians, as well as Germans, within the United States will be required to register as alien enemies. This will tend to sift out spies and incendiaries from our population.

AMERICANS AT THE FRONT

Additional forces from the United States have been landed in France and American soldiers are learning the arts of war with wonderful rapidity. The general commanding the division has declared that the "development of the First American Contingent in France, in the sciences of war, is truly remarkable." He says that he "has never seen anything equaling it;" that the men "are game to the core and there is not a streak of yellow in the whole lot, their morale being fine even in the trenches," where they have distinguished themselves on several occasions. It is said they are "as cool and methodical as if they had never done anything else but fighting," and are all "eager to get into the trenches." Even our railway engineers have become heroes, because of "their coolness under fire, and their ability to work without interruption," and also for "their gallant fighting" with the British, on the west front. It is believed that the United States will be holding down a

large sector by spring, and that there will be a steady stream of men going from America to the training camps of France.

BRITISH DRIVES

In November the British general Byng made a "whirlwind thrust and 35-mile gap" through the Teutonic lines on the west front. The Germans succeeded by counter-attacks in recovering part of their lost territory, but taken as a whole, the British drive was considered a brilliant success. This spectacular attack was merely the culmination of a long series of drives by the British and French, which still continue and may last during the winter.

GERMAN DESPERATION

The Germans claim to have food enough to sustain the nation for another year. While they are making Herculean efforts to maintain their line on the French front and advance their line in Italy, the desperation of their situation is apparent from the fact, reported by the press dispatches, that they were so hard pressed for men to resist the British attack, that companies of cripples and convalescents were hastily recruited and thrown into the fighting line.

ATTEMPT TO CRUSH ITALY

General Von Hindenburg is said to be in personal command of the Austro-German offensive against the Italians. Through opening the floodgates of the Piave and Sile Rivers, the Italians have checked the enemies' advance upon Venice, but the Teutons claim an important victory in the north. On a sort of delta formed by these rivers, the land is at or below sea level and dykes have been built to keep the sea

and rivers in place. With the gates open, a large section is flooded deep enough to block the advance of men and cannon.

A desperate struggle is still going on. Hordes of Huns from the French and Russian fronts are being massed against the Italians, who are receiving British and French reinforcements, and it is reported that the United States will also send troops to their aid. A fleet of 100 airships have flown over the Alps to help the Italians. It is evident that the Central Powers are going to make a gigantic effort to end the war, before the American forces can get to the front next spring, and their next step is to knock Italy out of the war as they did Russia. The Italian climate, being less rigorous than that of France and Belgium, favors the scheme, but even Von Hindenburg will find it a tremendous task.

THE RUSSIAN SITUATION

The Russian situation has become most critical. After deposing Kerensky, the revolutionists entered into negotiations with Germany for an armistice, which they hope will lead to a treaty of peace. A suspension of hostilities has been declared for the east front. The Russian delegates wanted to have all the belligerents asked to take part in arranging for an armistice on all fronts, and also desired that no troops should be transferred from one front to another during the armistice, saying that their task consisted in drawing all belligerent countries into negotiations for the purpose of securing a general peace. The conditions were refused by the German commission on the plea that they had only power to consider the conditions of an armistice with Russia.

The Duma has issued a proclamation to all nations pleading for support, as the only elective body in Russia. General Kaledines is said to hold the gold reserve of the Russian Empire, which was removed from Petrograd to

the Kremlin in 1913, and also to control the Russian bread supply. Those who were most instrumental in overthrowing the empire claim that he will have much to do with the establishment of a permanent government. However this may be, Russia seems utterly helpless, and without any stable government.

TEACHERS' LOYALTY QUESTIONED

An investigation of certain New York teachers is going on, with a view to dismissing any who may be found disloyal to the United States. Two members of the Board of Education and one Superintendent of High Schools are acting as a committee of investigation. New York newspapers represent this committee as of opinion that more than 100 teachers in the public schools of the metropolis have expressed views or committed acts which in the opinion of the investigators have laid their loyalty open to grave suspicion and made them proper subjects for dismissal.

THE WORLD'S FOOD SHORTAGE

Mr. Hoover, the National Food Administrator, claims that food will win the world war and that sufficiency, against starvation, will in the end mark the victor. He points out the fact that the diversion of millions of men to war reduces the productive labor of the Allies, and the destruction of food at sea increases the scarcity. He shows the inaccessibility of some of the markets of the world, and the increased load thrown upon North America. In an interesting paper Mr. Hoover says:

"Briefly the reasons are simple. Our Allies are dependent upon us for food and for quantities larger than we have ever before exported. They are the first line of our defense, and our money, or ships, or life blood, and, not least, our food supply, must be of a common stock. If we cannot maintain our Allies in their necessities, we cannot expect them to remain constant in war. If their food fails, we shall be left alone in the fight,

and the Western line will move to the Atlantic seaboard. It is thus a matter of our own safety and self-interest. It is more than this—it is a matter of humanity that we give of our abundance that we relieve suffering.

"How great the burden upon the United States is may be made clear by a few figures: During the last three-year pre-war period, we averaged an annual export of 120,000,000 bushels of grain and 500,000,000 pounds of animal products and fats. During the last fiscal year, we exported over 400,000,000 bushels of grain and 1,500,000,000 pounds of animal products and fats. During this period we really over-exported. We ourselves, are selling our animals faster than we grow them, and our stock of foodstuffs just prior to harvest was relatively the lowest in our history.

"Our Allies are making every possible effort to reduce consumption and eliminate waste. Most of the principal staples are dealt out to the public under one kind or another of a restriction. Fines up to \$500 are levied on persons who throw away stale bread. But despite all these efforts, there is not such a reduction in national consumption as one might expect. Besides the men in the trenches and the men working ten to eleven hours daily in the shops, millions of women have been drawn into physical labor, and all of these require more food than they required under normal conditions in pre-war times. The result is that while the saving in food is appreciable, it is not as much as one would expect. There is one feature of all these efforts toward conservation in Europe that stands out vividly—the non-working population is in large part composed of the old, the women and the children; they are the class upon which the incidence of reduction largely falls. The people in war work are in national defense, and they must have the first call on all supplies. Therefore, any failure on our part in supplying food will fall upon the class to whom our natural sympathies must be the greatest—and there is a point below which it cannot fall and tranquility be maintained.

"We have a general limitation on our food supplies to the Allies, and that is that the condition of shipping requires that all food stuffs sent shall be of the most concentrated sort. Therefore, the commodities which we have to send are most advantageously limited to wheat, corn, beef, pork products, dairy products and sugar.

"If we consider our own supplies, we find that we have enough of corn. We have a great surplus of potatoes, vege-

tables, fish and poultry. These latter commodities do not lend themselves to shipment either from bulk or other reasons. We cannot increase or even maintain our present exports of wheat, beef, pork, dairy products and sugar, without reducing our consumption.

"The logical and sensible first step in adapting our supplies to Allied needs is to substitute corn, potatoes, vegetables, fish and poultry for those staples we wish to export. The proportion of our national diet in vegetables is very low and it will not only do no harm to increase it but in fact will contribute to public health.

"Conservation has other bearings as well. There are the great moral questions of temperance, self-denial and self-sacrifice. We have been a most extravagant and wasteful people, and it is as truly intemperance to waste food as it is to take unnecessary drink.

"Another bearing of the problem lies in that we have had growing in this country a class of the population given over to more or less idleness, and a great deal of extravagance. There grows out of this a certain amount of class-feeling, in a country where there should be no class division. There is now an opportunity for that class, by a reduction in its scale of living, to demonstrate its fidelity to the national cause and its willingness to share its full portion of the national burden. In so doing, that section of our people will have demonstrated something more than mere saving—it will have demonstrated a willingness to serve in our national necessity, even to the matter of personal sacrifice.

"If we can secure allegiance to this national service in our 20,000,000 kitchens, our 20,000,000 breakfast, lunch, and dinner tables; if we can multiply an ounce of sugar, or fats or what not per day by 100,000,000 people, we have saved 180,000,000 pounds in a month. If we save a pound of flour per week, we save 125,000,000 bushels of wheat per annum. It is this multiplication of minute quantities—teaspoons full, slices, scraps—by 100,000,000, and 360 days that will save the world. Is there anyone in this land who cannot deny himself or herself something? Who cannot save some waste? Is not your right to life and freedom worth this service?"

THE HALIFAX DISASTER

A terrible explosion has caused the destruction of more than half of the beautiful city of Halifax, Nova Scotia, the great British naval base in Canada.

The explosion was caused by a French munition ship being rammed by a Norwegian boat carrying foodstuffs. Both ships were destroyed and the entire crews killed. The explosion was heard sixty miles distant. The northern part of the city was wrecked and fires broke out in a dozen places, being swept along by a strong blizzard, which froze some of the people. It is estimated that 5000 persons were either killed or injured and millions of dollars worth of property destroyed. Many of the inhabitants perished from cold and hunger, but prompt measures have been taken for their relief, not only in Canada, but also in the United States. This great calamity will be a severe blow to Great Britain and her Allies.

WORLD WAR CONFERENCE

Fifteen nations, representing more than nine-tenths of the area of the globe, met at Paris last month for the purpose of affecting a more perfect agreement and organization for carrying on the war with greater force and cooperative unity of action. The Premier of France opened the Conference, and, after several sessions, Colonel House, as representative of the United States, made the closing speech.

It has been announced that the results of the Conference are entirely satisfactory, from every point of view, and assure "practical unity of action, economically, financially and militarily. The financial needs of each nation, its requirements for armament, for transport, for food, have been the subjects of profound study which guarantees perfect satisfaction. The creation of a supreme interallied naval committee has been determined upon.

"From a diplomatic point of view entire accord resulted from the discussions among the representatives of the powers upon all the business which has been arranged together to assure the common victory of their countries."

The importance of this conference and its results can hardly be overes-

timated. Lord Northcliffe declined a place in the British ministry because of the "lack of unity of war control, and prompt decision" on the part of the English government. Premier Lloyd George, himself, in a speech at Paris sharply criticized his government for always being "behind time" and "too late." President Wilson has always stood for unity and cooperative action of all the Allies, and it is believed that the conference has done much toward clearing the path to victory.

HUN ATROCITIES IN ITALY

Semi-official dispatches from Rome say:

"All the oppressive measures which characterized the German invasion of Belgium and many of the acts of barbarism which revolted the civilized world, are now being practiced by the Austro-German invaders of Italy.

"Near Zenson," the dispatches say, "the invaders placed Italian women and children before their troops as they advanced and the Italian soldiers were compelled to sacrifice their innocent countrymen.

"War taxes, requisitions and conscription of labor are being practiced as they were in Belgium and northern France. Austro-German prisoners tell of Italian non-combatants massacred by the invading troops and loot from Italian homes and shops has been found on the bodies of dead troops. Soldiers on the Piave declare they hear the screams of women and children from the opposite sides of the river.

"The invading armies have taken away cattle and other property and burned household furniture for their bivouac fires at night. Bosnian troops, the dispatches say, have committed unnamable atrocities.

SUMMARY OF PRESIDENT'S MESSAGE

The American people are impatient with those who desire peace by any sort of compromise.

This menace of combined intrigue and force which we now see clearly as the German power, a thing without conscience or honor or capacity for covenanted peace, must be crushed.

We shall be willing and glad to pay the full price for peace, and pay it

ungrudgingly. That price will be the full, impartial justice to every nation the final settlement must affect our enemies as well as our friends.

Our present and immediate task is to win the war, and nothing shall turn us aside until it is accomplished. Every power and resource we possess, whether of men, of money or of materials, is being devoted and will continue to be devoted to that purpose until it is achieved.

Those who desire to bring about peace before that purpose is achieved the President counsels to carry their advice elsewhere. We will not entertain it.

The Russian people have been poisoned by the very same falsehoods that have kept the German people in the dark, and the poison has been administered by the very same hand.

He earnestly recommends that the Congress immediately declare the United States in a state of war with Austria-Hungary.

Turkey and Bulgaria are mere tools and do not stand in the direct path of our necessary action.

Congress must go further in authorizing the government to set limits to prices.

Additional legislation may also become necessary to effect the most efficient co-ordination and operation of the railway and other transportation systems of the country.

CONCLUSION

"If I have overlooked anything that ought to be done for the more effective conduct of the war, your own councils will supply the omission. What I am perfectly clear about is that is the present session of the Congress our whole attention and energy should be concentrated on the vigorous and rapid and successful prosecution of the great task of winning the war.

"We can do this with all the greater zeal and enthusiasm because we know that for us this is a war of high principle, debased by no selfish ambition of conquest or spoliation; because we know and all the world knows that we have been forced into it to save the very institutions we live under from corruption and destruction. The purposes of the Central Powers strike straight at the very heart of everything we believe in; their methods of warfare outrage every principle of humanity and of knightly honor; their intrigue has corrupted the very thought and spirit of many of our people; their sinister and secret diplomacy has sought to take our very territory away from us and disrupt the union of the states. Our safety would be at an end, our honor forever sullied and brought into contempt were we to permit their triumph. They are striking at the very existence of democracy and liberty.

"It is because it is for us a war of high, disinterested purpose, in which all the free peoples of the world are banded together for the vindication of right, a war for the preservation of our nation and of all that it has held dear of principles and of purpose, that we feel ourselves doubly constrained to propose for its outcome only that which is righteous and of irreproachable intention for our foes as well as for our friends. The cause being just and holy the settlement must be of like motive and quality. For this we can fight, but for nothing less noble or less worthy of our traditions. For this cause we entered the war and for this cause will we battle until the last gun is fired.

"I have spoken plainly because this seems to me the time when it is most necessary to speak plainly, in order that all the world may know that even in the heat and ardor of the struggle and when our whole thought is of carrying the war through to its end, we have not forgotten any ideal or principle for which the name of America has been held in honor among the nations, and for which it has been our glory to contend in the great generations that went before us. A supreme moment of history has come. The eyes of the people have been opened and they see. The hand of God is laid upon the nations. He will show them favor, I devoutly believe, only if they rise to the clear heights of his own justice and mercy."

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it can be enjoyed.—Colton.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR FEBRUARY, 1918

In memory of the broken flesh
We eat the broken bread;
And witness with the cup afresh
Our faith in Christ, our Head.

CONCERT RECITATION FOR FEBRUARY, 1918

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matt. 22:37-40).

UNIFORM PROGRAM—FAST DAY, FEBRUARY, 1918

Subject: Love

- I. Love of God for His Children.
"For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).
- II. The First and Great Commandment.
 1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great Commandment" (Matt. 22:37-40; Gal. 5:14).
 2. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. 2:9).
 3. "He that loveth me shall be loved of my Father, and I will love him" (John 14:21).
- III. The Second Great Commandment.
—"And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two Commandments hang all the law and the Prophets" (Matt. 22:37-40).
1. Who is my neighbor? (See "Jesus the Christ," Talmage.)
2. How to observe this Commandment.
 - a. The Savior said: "Love one an-

other as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends (John 15:12-13).

- b. Ought we not then to be willing to make as great sacrifices for our fellows? Much more so smaller ones?
- c. If so, we should ever be willing and ready to:
 - (1) Open wide our hands to the poor and destitute and see that they do not want. (Dent. 15:2-8.)
 - (2) Search out the poor and not wait for aid.
 - (3) Search out the sick, the afflicted, those who mourn and need comfort, advice and exhortation, and administer to their several wants.
 - (4) Be the good Samaritan in every sense of the word.
 - (5) And be it quickly. Don't wait until tomorrow. That will be too late. (Prov. 3:28.)

Songs for February 3rd

Select from the following contained in Deseret Sunday School Union Songs: 46, 60, 64, 66, 67, 75, 88, 90, 123, 146, 166, 195, 206, 208, 225, 230, 251, 265, 272, 295.

Sunday School Conferences, 1918

The following stakes will hold their annual Sunday School conferences in connection with the quarterly conferences on the dates named:

February, 3, 1918—Boise, South Sanpete.

February 10—Juab, Juarez.

February 17—Bannock, Maricopa, Malad, Moapa.

February 24—Portneuf, St. Joseph, Poccatello.

March 3—Idaho, San Luis.

March 17—North Sanpete, St. George, Union, Parowan.

March 24—Sevier, Deseret, Carbon.

April Conferences—Beaver, Cassia, Raft River, Tooele, Tintic, Wasatch.

June—Special—Bear Lake.

July—Special—Duchesne, Summit, Uintah.

In connection with the conferences of the third quarter of the year—Alberta, Big Horn, Curlew, Emery, Kanab, Millard, Panguitch, San Juan, Snowflake, St. Johns, Star Valley, Taylor, Teton, Wayne, Young.

Officers and Teachers' Meeting, 9 to 10:20 a. m.

For the purpose of doing more specific work, it is suggested that this meeting be divided into three groups as follows:

1. All Stake and Ward Officers and Teachers, excepting those in the Primary and Kindergarten Departments.
2. All Primary Officers and Teachers.
3. All Kindergarten Officers and Teachers.

Separate rooms should be provided for these groups.

A cordial invitation to be present at these meetings is extended to the Stake Presidency, members of the High Council, and Bishops of Wards.

Program (Group 1)

1. Song.
2. Prayer.
3. Roll.
4. Topic: "Teacher-Training Classes."
 - a. Organization.
 - b. Order of business.
(Ten minute paper by one of the Stake Superintendency.)
 - c. Discussion.
5. Instructions by General Board member.

"School Management."
 "Superintendents' Meetings."
 "How to Provide Theological Training for Young Teachers."
6. Benediction.

Program (Group 2)

Primary Department

1. Roll call.
2. Salutation.
3. Topic: "The Point of Contact."
 - a. Define.
 - b. Importance.
 - (1) Time required for.
 - c. Relation to lesson.
 - (1) A preparation for—not the lesson itself.
 - d. Illustrations.
 - (1) Give a point of contact for four Sunday School lessons.
 "The pupil must see the new in the light of the old."
 (A paper to be prepared by or under direction of Stake Supervisor—10 minutes. To be followed by general discussion.)
4. Topic: "Application."
 - a. Define.
 - b. Relation to lesson.
 - c. Development of application.
 - d. Illustrations.

"Leading the child into avenues of action in which he may introduce the truth into life" (David O. McKay).
 "It is not enough that our pupils should know the right. They must *do* it. We live in deeds. The Sunday School is to be judged by the life of its pupils. The teacher is to be justified by the manner of the pupils living acquired under his guidance." (Brumbaugh.)
 "All good teaching seeks for expression from the pupil. It is what the *pupil* thinks, what *he* says, what *he* gives expression in words, in actions, in deeds, that reveals what is truly taught." (Brumbaugh.)
 The aim of the true teacher is "To occasion right *thought*, to secure keen *feeling*, and to insure right *action*."
 "Never awaken an emotion unless, at the same time, you strive to open a channel through which the emotion may pass into the realm of elevated action." (S. H. Clark.)
 (A paper of ten minutes length to be prepared by or under the direction of Stake Supervisor. To be followed by general discussion.)
5. Topic: "Why I am a Sunday School Teacher."
 - a. For what am I striving?
 - b. Am I making it worth while?
 - (1) To my pupils.
 - (2) To myself.

- c. To what sources can I look for help toward improvement?
- d. What are my compensations?

"It can be had only by a study of one's own way of doing things and the constant determination to do things better every time they are done." (Brumbaugh.)

"We travel not alone nor untended."

"Thank God that you teach for time and eternity. Get up on the heights. See the splendid prospect God sets for those who teach in His name."

(A paper of ten minutes length prepared by or under direction of Stake Supervisor.)

- 6. Benediction.

Program (Group 3)

Kindergarten Department

- 1. Roll call.
- 2. Demonstration of the Circle Period (by a representative of the General Board).
- a. Development of Prayer, Songs, Rest Exercises, Memory Gem, and Morning Talk. (This work to be done with a class of children.)
- 3. Discussion of
 - a. The Demonstration.
 - b. The Preparation of the Program for each Sunday.
- 4. Suggestions for the Preparation of the Lesson (by a representative of the General Board).

To Stake Supervisors:—Select a group of fifteen or twenty children from one of the wards near the place in which the conference will be held, and appoint several young women to take charge of them. These sisters should not be kindergarten teachers. The children are to be taken to the conference in time for the department work. If they were to assemble earlier they would become tired and restless. They will be dismissed immediately after the demonstration, and the young women in charge will attend to the putting on of their wraps and see that they are taken to their homes in safety.

Small chairs, arranged in a circle, are to be provided. The teachers of the children selected are expected to take their places in the circle. Their duties will be explained to them before the demonstration.

A list of songs and memory gems with which the children are familiar should be in the hands of the stake supervisor, so that she can give it to the representative of the General Board on his or her arrival at the convention.

An organ or piano will be needed, and

a good organist should be asked to play for the occasion. She should be familiar with the songs the children sing, and be prepared to play appropriate, quiet music.

A blackboard, which can be used in the circle, should be provided.

A large room will be needed for the department work, and, wherever possible, seats are to be arranged in circles about the central group, so that teachers can better observe the demonstration.

Much of the success of the conference will depend on the carrying out of the above details.

General Sunday School Session of Conference, 10:30 a. m.

Stake President presiding.

- 1. Singing.
- 2. Prayer.
- 3. Singing.
- 4. Topic: "Our Sunday School Songs as a Means of Moral and Spiritual Development."
 - a. Our children should be taught our songs. Why?
 - b. Our officers and teachers can help in this. How?
 - c. Parents can aid also. How?
 (Ten minute talk by Stake Chorister with suitable illustrations from Sunday School song book)
- 5. Topic: "The Priesthood and the Sunday School."
 - 1. How can they be mutually helpful?
 - a. Enlisting interest.
 - b. Attendance.
 - c. Service.

—By Stake Superintendent

- 6. Music.
- 7. Topic: "The Sunday School and Present-day Responsibilities."
 - a. Self-sacrifice.
 - b. Service.
 - c. Loyalty.
 - d. Morality.

—By General Board member

- 8. Music.
- 9. Remarks by visiting General Authorities.
- 10. Singing.
- 11. Benediction.

Note 1. Programs for these conferences should be put into the hands of all Sunday School workers at least one week before the conference.

Note 2. The nine o'clock meetings should be held in rooms apart from that in which the general session will convene. When this arrangement cannot be made, curtains should be provided.

Note 3. If agreeable to stake authorities Saturday evening may be used for a Sunday School social, which should be given in accordance with the regulations of the Stake Social Committee.

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

MUSIC FROM THE OFFICERS AND TEACHERS' VIEWPOINT

[By Edward P. Kimball]

Broadly speaking, the purpose of music in Sunday School is to create an atmosphere of order and worship. Its effect on the worshipping assembly can be determined from the effect it has on the individual. Go into your own emotions and experience if you will know what this is: then multiply yourself by the enrollment of your school and you will have the feelings of your school generally. If you desire to determine the influence of music on a body of worshipers just try to picture a service without music, and you will decide that music-service in worship is not merely a form, but is in reality an act of worship, as well as a preparation of the soul for the reception of religious truth.

If this be true, then the opening exercises are dual in character. First, they provide a medium for our worship to God, and they prepare the mind of the student for the reception of truths concerning Him and His work in the lesson period which follows. If they do not do this they fail in their purpose, and it is proper that every officer and teacher should examine the subject sufficiently to know how each can aid in realizing the full possibility of this part of our work. First, as an act of worship, great benefits can be derived from congregational singing which are peculiar to themselves. In almost every other part of the service you are auditors. You listen to the preliminary music—it is being played *for* you; you listen to the prayer—it is being said *for* you. It may be ever so devout and earnest, still it is formed by another and does not always embody what *you* would say. Not so with the singing by the entire assembly; here is *your* opportunity to pour out *your* devotions in your own right and to your heart's desire. Singing by the congregation is the most natural and appropriate of all possible means for the expression of its religious feelings. It is "the outflow of the worshipful sentiment, not upon the people, but up to God—the soul soaring on its own wings, which, God-given, though never so weak, are strong enough to fly into His very audience-chamber."

The part of officers and teachers in the music of the school may be considered under two heads, namely, their

privileges and their obligations. It is their great privilege to take part in the worship by participating in the songs. It is their right to suggest to the chorister songs to fit occasions and conditions which may arise, about which the chorister may be in ignorance. Many a life has been changed through a song. Have you tried songs as a means of converting your class? It is your privilege to enjoy the satisfaction of knowing that you are really aiding in the music-success of your school (and you never saw a school getting poor results in applied "Mormonism" where the music was good).

Officers and teachers should feel obligated to aid the organist to render this part of the service in the most effective manner by being in place on time and encouraging the pupils, by example and precept, to listen to the preliminary and sacramental music. (Order!) Officers and teachers should feel obligated to take a personal interest in the children's learning the songs; in the lower classes time should be taken from the class work to teach the children some of the songs of the Latter-day Saints, which are sung by the older pupils, so that the little ones can take active part in the opening exercises. (In this connection the writer earnestly calls his article in the JUVENILE of March, 1917, "Consider the Small Children," to your attention.) Finally, as officers and teachers, you are obligated to sustain the chorister and organist, and to co-operate with them in every way which will add to the success of the music in the Sunday School; and in this course you will win the favor of the Lord upon your school, for, remember His words:

"For my soul-delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing on their heads."

Questions

What is the purpose of music in worship?

Why and how are the opening exercises important?

State some of the benefits derived from congregational music.

As officers and teachers what are your privileges in the music-exercises of your school?

What are your obligations?

MARCHES AND MARCHING

[By Edward P. Kimball]

Order and system are essential to the success of every organization, and these must assume the form of unanimity of purpose on the part of those persons constituting the membership of the organization, and also a co-operation of all in the conduct of the acts of government of the organization. The ideal Sunday School will give much attention to maintaining order and system in its conduct from the first minute until the last pupil has left after the dismissal. We cannot overestimate the disciplinary value of an orderly separation and dismissal. The preliminary or opening exercises are intended to prepare the mind and soul of the pupil for the reception of the lesson which follows; and an orderly separation into classes will do much to preserve the spirit of worship and tranquility in the boys and girls, whereas a helter-skelter rushing to class rooms often robs the class—both teacher and pupil—of the possibility of giving and receiving the Gospel truths which the lesson period might otherwise bring.

In most Sunday Schools of the Church order in separation and dismissal is maintained by marching to classes or out of the building, when the exercises are over, but successful marching can be accomplished only when all concerned—officers and teachers as well as pupils—take it seriously, and each makes himself a committee of one to see that it is effectively done.

Of course the first requirement for good marching is an organist who knows how to play a march, and who is provided with some good marches. This officer should have a *number* of marches on hand and should change the selection occasionally, because repetition is monotonous, and monotony puts to sleep. Marches should be strong in melody and march-impelling rhythm. Cheap, common song-marches, the words of which are foreign to the occasion, and which the children know as such, should be avoided. Our song book should be searched for tunes to play for marches; there are many of them and the children will march by them (and incidentally the little ones are learning a new S. S. song).

It is imperative that your organist give some thought to the playing of marches because the school is dependent on the organist for tempo (speed), and it may happen that in order to keep

in step with the organ the school will have to run or perform a funeral march. When once a natural, dignified and impelling rate of speed is attained, there should be no deviation from this tempo. *The abominable practice of changing the tempo for the passing of pupils of different ages should be discouraged, for no body of human beings can keep step when the organist is playing a game of "hide and seek" with tempo.* The school is made up of short legs and long legs, and legs of medium length. The organist must consider each when playing but give the greatest leniency to the short legs, for, if the tempo is suited comfortably to them, the longer ones will fall in as well. In this connection the teachers can be of great assistance. You must insist that your larger pupils do not swing out with a stride of the "league boots," so that your children are either driven or pulled along at a pace both undignified and dangerous; and you who teach these larger boys and girls must regulate this in your own marching. The contention is advanced sometimes, that it is impossible for adults and youths to use steps short enough to agree with the step of the small children. Nonsense! Try just once to use short steps—march slowly!—and see what a fine sight the marching of your school will present. March in a dignified manner; do not hurry. Some teachers seem to feel that they have a special license to disagree with the school in marching, with the result that their appearance in the class is as though they were something "tied on" to the class, and they bump and drag along, destroying the effect of their part of the school in this particular exercise. Pupils in such a class will take liberties in this direction, and will march no better than their teachers. Every teacher who is physically able should be a leader and an example to the school in marching, and this co-operation with the chorister and organist will aid wonderfully in the discipline of your school.

Questions

Explain the different effects of a disorderly and an orderly separation on the school.

State one valuable aid to maintaining order throughout the entire session.

What do you consider necessary for good marching?

What are the responsibilities of officers and teachers in bringing about good marching?

Choristers and Organists' Department

*Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper, Edward P. Kimball
and Tracy Y. Cannon*

In Faith We Fearless Stand

SARAH C. MAESER

GERRIT DE JONG, JR.

1. Hark, the world with strife is ring - ing! Wide its dire - ful echoes
2. Now the whirlwind's pond'rous roar - ing, And the sea its banks o'er
3. Then fear not, though thrones may tot - ter, In the midst of hu - man

flinging; And the thirst for pow'r and worldly gain Enthral's the souls of men.
pouring; And the earthquakes thrill and lightning flash, Their dreadful warning bring.
slaughter; For from out these blood fed battle fields, Shall flow'rs of freedom spring.

CHORUS.

Yet with }
Still with } faith we fearless stand, For our God still rules the nations, And we
While in }

know the world's sal - va - tion Rests for - ev - er in His hand.

Parents Department

Henry H. Rolapp, Chairman; Howard R. Dirggs, Nathan T. Porter and E. G. Gowans

WORK FOR FEBRUARY

Calendar Subject—Our Country's Story

Two Sundays—February 10 and 17th—those just preceding the birthdays of Lincoln and Washington—may well be given to this splendid theme.

To vary the exercises, we suggest that special programs consisting of brief talks, the reading of poems and stories, with perhaps a song appropriate to the occasion, be given.

Since Lincoln's birthday comes first, let the program for Feb. 10 center around the life of this great American. Some such plan as the following may be worked out:

For Feb. 10. Life and Words of Lincoln

1. Sketch of Lincoln's life (five minutes).
2. Lincoln, the Man (ten minutes).

Have some one prepare to present briefly yet vividly several incidents from Lincoln's life showing the human hearted side of him as a boy and as a man.

From various biographies of Lincoln and from such books as "The Sleeping Sentinel" and "He Knew Lincoln," several interesting stories may be gathered. Get three or four incidents that reveal Lincoln's heart and tell them clearly.

3. Lincoln's Letter to Mrs. Bixby.

Have some one read the following letter to the class. It is considered by critics one of the most perfect letters ever written.

Washington, Nov. 21, 1864.
Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
A. LINCOLN.

4. The words of Lincoln.

The following selections from the various speeches of Lincoln may also be read with brief comments suggesting something of the circumstances that brought them forth.

From address at Independence Hall, Feb. 22, 1861:

"It was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence.

From the Springfield speech, June 16, 1858:

"A house divided against itself cannot stand." I believe this government cannot permanently endure half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South."

The Address of Farewell, Springfield, Illinois, Feb. 11, 1861:

My Friends: No one, not in my situation, can appreciate my feeling of sadness at this parting. To this place, and the kindness of these people, I owe everything. Here I have lived a quarter of a century, and have passed from a young man to an old man. Here my children have been born, and one is buried. I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will com-

mend me, I bid you an affectionate farewell."

From the Second Inaugural Address, Washington, March 4, 1865.

"The Almighty has his own purpose. 'Woe unto the world because of offense! for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American slavery is one of those offenses, in the providence of God, must needs come, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of civil war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

5. The Perfect Tribute.

(a) Have some one tell of this story—that is the events leading up to the giving of the speech at Gettysburg, and then read "The Gettysburg Address."

(b) If time permits the rest of the story of "The Perfect Tribute" may be sketched and partly read.

6. "Captain, My Captain," Whitman.

This poem makes a fitting close to the program.

For Feb. 17. Our Fight for Freedom

This program deals indirectly with the great work of the Father of our Country, Washington. Some such program as follows may be worked out:

1. Why America rebelled against George III (five minute talk).

2. Reading of Patrick Henry's address.
3. Reading of "Paul Revere's Ride," Longfellow.
4. Story of the Declaration of Independence.

This sketch may tell briefly of the events leading to the creating of this famous document, of the author and committee that drafted it and the signers of it. If one who has visited Independence Hall be present, let a description of this birthplace of freedom be given.

5. Story of Nathan Hale. Poem about Hale may be read here.
6. Washington at Valley Forge.
7. Lafayette and Washington.
8. The Constitution of the United States. Give briefly the essentials of this great liberty bond.
9. Words of Washington, from his farewell address. Give a very brief quotation or two from Washington's own lips.

For Regular Lessons

"The Duty of the State," Chapter XXII of Parent and Child, Vol. III. blends so closely with the patriotic spirit which comes naturally in February, that this seems the most opportune time to study this chapter.

Two Sundays, at least, should be given to this chapter. It is one of the very best in the volume.

Take this work up on Feb. 3, and after reading the chapter carefully, and discussing its points in class, let the lesson outline be given for further consideration on Feb. 24th, at which time the vital matters may be threshed out more completely and practical plans for action on them arranged.

WORK FOR MARCH

Calendar Subject—Seed Time

Let the first Sunday of this month be turned to practical discussions on increasing the food supply. Agricultural experts, successful farmers and gardeners should be brought in to lead in this discussion, and offer definite directions as to what to do. The experiences of last year will be found helpful. Some succeeded; others failed. Find out why.

The nation needs food. It must have it to win the war. Let the Parents' Classes join whole-souledly in the effort to increase the acreage and to bring more bountiful yields.

For Regular Lessons

"Training in the School," Parent and Child, Volume III.

Make a careful study of the chapter given by Professor Hall, considering the questions submitted at the close of the discussion pages 118 and 119.

This discussion may well carry over two or even three Sundays. It may be well to invite the teachers in to participate.

In addition to the questions offered by the author, parents and teachers should

come to common understanding on these vital points:

1. Why is it essential to keep children in school during these troublesome times?

2. How can the school calendar be best adjusted to help the home?

3. What lines of work should be carried on cooperatively by home and school?

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year—Old Testament Studies

LESSONS FOR FEBRUARY

[Outlines by Elias Conway Ashton]

First Sunday, February 3

Uniform Fast Day Lesson.

Second Sunday, February 10

Lesson 4. Noah

- I. Last patriarch-prophet of Adam-ic dispensation.
- II. Daughters of men.
 - (a) Their sins.
- III. The Ark.
 - (a) The commandment to build.
 - (b) The purpose.
 - (c) The flood.
- IV. Noah builds an altar.
- V. Profane records attest Biblical account of flood.
- VI. Speculations in relation to flood.
 - (a) Probabilities.
 - (b) Essentials of Biblical account.
- VII. Evil imaginations.

"Old Testament Studies," (Tanner) Vol. I, chap. 4.

Third Sunday, February 17

Lesson 5. Abraham

- I. Historical Background Becomes Definite.
- II. Character of Armenia.
- III. The Tower of Babel.

(a) Condition of language previously.

(b) Confounding of language.

(c) Qualities of peoples seen in their language.

IV. Ancestors of Abram take allotted place in Valley of Mesopotamia.

(a) Birthplace of a complex civilization.

(b) Commandment to move northward.

(c) The promise to Abram.

V. The Land of Canaan.

VI. Character of Abram.

VII. His Journey and Experience in Egypt.

"Old Testament Studies," (Tanner) Vol. I, chap. 5.

Fourth Sunday, February 24

Lesson 6. Abraham (Continued)

- I. Abraham and Lot Separate.
 - (a) Lot beholds the plains of Jordan and covets them.
 - (b) The grant to Abraham.
 - (c) Abraham moves to Southern Judea.
 - (d) His great ambition.
 - (e) Gives aid to brother's son.
- II. Melchizedek.
- III. The Promised Reward.
- IV. Forecast of Bondage.
- V. Hagar, the Hand-Maid.
- VI. The Appearance of the Angels.
- VII. The Wicked Cities of Antiquity.

"Old Testament Studies," (Tanner) Vol. I, chap. 6.

Fourth Year—Old Testament Studies

LESSONS FOR FEBRUARY

First Sunday, February 3.

Uniform Fast Day Lesson

Second Sunday, February 10

Lesson 4. David a Refugee, and the Death of Saul

1. David and Achish.
2. Witch of Endor.
3. Achish refuses David's help.
4. David recovers the spoil.
5. Death of Saul and Jonathan.

Third Sunday, February 17

Lesson 5. David, the King of Israel

1. The First Kingship.
2. David again anointed King.
3. The Ark removed to Jerusalem.
4. The works of David.

Fourth Sunday, February 24

Lesson 6. Troubles Becloud the Reign of David

1. King David's Sins.
2. Absalom.
3. David mourns for Absalom.
4. The revolt of Sheba.
5. David numbers Israel and Judah.

Note. These lessons are found in the new text book, "Old Testament Studies" (Tanner), Vol. 11, on sale at Deseret Sunday School Union Book Store, 44 E. South Temple Street, Salt Lake City.

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—Book of Mormon

WORK FOR FEBRUARY

[Prepared by Elder Harold G. Reynolds]

First Sunday, February 3

Uniform Fast Day Lesson.

Second Sunday, February 10

Lesson 4

Pupils' Text: "The Story of the Book of Mormon," chapters 5 and 6.

(Have all the pupils in your class text books?)

Teachers' Text: "The Story of the Book of Mormon," chapters 4 and 5, and 11 Nephi, chapter 5; also Jacob 1-7.

Picture: "Arrival in the Promised Land," December JUVENILE.

Use a good map.

Lessons to be outlined by the teachers.

We are told by the Prophet Joseph Smith that Lehi and his people landed near where the city of Valparaiso, Chile, now stands. Follow this colony from Jerusalem to Valparaiso; point it out on the map. Give a description of Chile.

When the colonies divided, it is believed that they traveled northward, possibly along the edge of the Andes.

The two nations, the Nephites and the

Lamanites, begin with this lesson. The pupils should understand the cause of the division, and show the purpose of the Lord in separating the righteous colony from the wicked.

It is suggested that one of the pupils read the dialogue between Jacob and Sherem.

Point out the force of companionship for good or evil.

The teacher will find an abundance of good interesting material in this lesson. What will be your aim in outlining this lesson? How are you going to apply this truth to the lives of the pupils?

Third Sunday, February 17

Lesson 5

Pupils' Text: "The Story of the Book of Mormon," chapters 7 and 8.

Teachers' Text: "The Story of the Book of Mormon," chapters 7 and 8; and Enos, Jarom, and Omni.

It would be well to review the class from the time Lehi left Jerusalem up to the present point of the lesson which covers about 400 years of Nephite history.

Events which have transpired in the eastern hemisphere during this time:

Zedekiah, king of Judah, 600 B. C.
Jerusalem captured by king of Babylon, 589 B. C.

Shadrach and companions thrown into fiery furnace, 587 B. C.

Nebuchadnezzar captures Tyre, 579 B. C.

Census of Rome taken—population, 84, 700-566 B. C.

Confucius lived, 560 B. C.

Persian Empire founded by Cyrus, 559 B. C.

Daniel interprets hand-writings on the wall, 538 B. C.

Cyrus ends captivity for the Jews, 536 B. C.

Reign of Darius, I, 531 B. C.

Decree of Darius to rebuild temple at Jerusalem, 520 B. C.

Temple rebuilt and dedicated, 515 B. C.

Foundation of Roman Republic, 510 B. C.

Battle of Marathon, 490 B. C.

Esther and Mordecai, 474 B. C.

Birth of Socrates, 468 B. C.

Commission of Ezra to rebuild Jerusalem, 458 B. C.

Nehemiah, Governor of Judea, 445 B. C.

Walls of Jerusalem rebuilt, 444 B. C.

Plato born, 429 B. C.

Malachi, prophecies, 415 B. C.

Birth of Aristotle, 384 B. C.

Birth of Demosthenes, 382 B. C.

Birth of Alexander the Great, 356 B. C.

Macedonian Empire founded, 334 B. C.

Dynasty of Tsin, in China, founded, 250 B. C.

Birth of Hannibal, 247 B. C.

Conquest of Spain attempted by the Carthaginians, 237 B. C.

Hannibal before Rome, 211 B. C.

Contrast the condition of the Nephites with the Lamanites.

Show the fulfillment of the promise made to Enos as to the preservation of the sacred record and its coming forth.

The Book of Mormon has gone forth among the Lamanites and the gospel has been preached to them. There are two wards in the Church composed entirely of Indians. There are many members of the Church in Mexico, descendants of the Lamanites.

It is believed by the Latter-day Saints that the natives of some of the South sea islands are the descendants of Lehi—Hawaii, Samoa, New Zealand, Society Islands, etc. There are many of the natives of these islands who have become members of the Church and accepted the Book of Mormon as the Word of God and a history of their progenitors. A temple is being built in the Hawaiian Islands where these people can do the work for their dead.

Explain the duties of a historian.

Fourth Sunday, February 24

Lesson 6

Pupils' text: "The Story of the Book of Mormon," chapters 9 and 10.

Teachers' text: "The Story of the Book of Mormon," chapters 9 and 10; also Book of Omni 1:12-30; and Mosiah 1 to 6.

The Nephite migration to Zarahemla took place about 200 B. C.

It is believed that the land of Nephi was situated in what we now call Ecuador and the land of Zarahemla was from three to four hundred miles northward, near the Magdalena River, then known by the Nephites as the River Sidon.

Compare this migration with the travels of the Saints from Missouri.

Discuss the origin of the people of Zarahemla, their religion and language. This people might be compared with the Indians at the time of the discovery of America; they, too, were superstitious, and without a written language.

Why was King Benjamin so loved by his people?

He was a righteous ruler, an industrious man, a brave soldier, one anxious for the welfare of his people, worked with his own hands, living in simplicity himself, and devoted to God. He was not only their king but their spiritual head and prophet.

Discuss with the pupils the meeting, where it was held. The message of the angel to King Benjamin; the effect of the message upon the people; the covenant made; prophecies concerning the Savior and His coming, also the teachings. Time will not permit to consider King Benjamin's sermon in full; choose the most important parts.

Look up the following verses, in connection with the prophecies relative to the coming of the Savior and their fulfillment; namely Matt. 5:1-6; John 5:1-19; 9:1-7; chapter 11; Luke 24:1-10.

LESSONS FOR MARCH

First Sunday, March 3

Uniform Fast Day Lesson.

Second Sunday, March 10

Lesson 7

Pupils' text: "The Story of the Book of Mormon," chapter 11.

Teachers' text: "The Story of the Book of Mormon," chapter 11; and Mosiah 7-18.

Assign your lesson for next Sunday.

First we had Lehi's colony, then the separation of the Nephites from the Lamanites; later the united people of Nephi and Zarahemla, known as the Nephites, and now the people of Zeniff who left Zarahemla and returned to their old home Lehi-Nephi, so now we have the three peoples—Nephites, Lamanites, and the People of Zeniff. Zeniff and his party returned to Lehi-Nephi about 200 B. C.

We will leave now the people of Zarahemla and go with Zeniff and his party.

We suggest a few topics for discussion in the class: The reason Zeniff and his party desired to return to Lehi-Nephi, their old home; Why the blessings of the Lord did not attend them on this journey in the wilderness; the treaty Zeniff made with the Lamanites on their arrival in the land of Lehi-Nephi; the motive of the Lamanites in permitting Zeniff and his party to inhabit the land Lehi-Nephi. Contrast the industrious habits of the Nephites with the condition of the Lamanites. Why did King Laman grow uneasy and fear the Nephites? War between Lamanites and people of Zeniff. Compare weapons of war with those of today.

Why do you think Zeniff was victorious?

Peace again restored. People of Zeniff make weapons of war and the women are taught to spin. See chapters 52 and 54, "The Story of the Book of Mormon." King Zeniff dies and is succeeded by his son Noah.

Show how a wicked king can corrupt his people.

This brings us to the Prophet Abinadi. His message to this wicked people. His martyrdom.

Mention briefly the teachings of Abinadi, his prophecy concerning Noah and his priests.

Abinadi was the first martyr among the Nephites. He sealed his testimony with his blood.

In the short time the teacher has to give this lesson it will be impossible to consider each topic in detail, so it will be necessary for the teacher to choose the important points of the lesson and emphasize them. It would be well to show how Zeniff and his people trust in the Lord, and go in His strength and are victorious.

Third Sunday, March 17

Lesson 8

Pupils' Text: "The Story of the Book of Mormon," chapter 12.

Teachers' Text: "The Story of the Book of Mormon," chapter 12, and Mosiah 13-23.

Suggestive Topics for Discussion: Impression the words of Abinadi made upon Alma; Alma pleads with Noah to save the life of Abinadi; Alma seeks safety at waters of Mormon (See description of the Waters of Mormon, page 307); People gather at Waters of Mormon and are taught the words of Abinadi by Alma (Suggest that some of the teachings of Abinadi be reviewed); Alma feels need of repentance; Alma and Helaman baptized (This will give the teacher a good opportunity to discuss Faith, Repentance, and Baptism with the pupils); What covenant do we make when we are baptized, and how must we live to enjoy the blessings of the Gospel? King Noah sends army to destroy Alma and his people; They are warned by the Lord to flee into the wilderness; They settle in a place which they call the Land of Helam, and build a city, till the soil and again live in peace, and enjoy the blessings of the Lord.

Fourth Sunday, March 24

Lesson 9

Pupils' Text: "The Story of the Book of Mormon," chapter 13.

Teachers' Text: The same and Mosiah 19 and 20.

We leave Alma and return to the city of Lehi-Nephi.

Points for discussion: King Noah's people become discontented; King Noah flees to top of tower and sees the armies of the Lamanites approaching; He pleads with Gideon to spare his life; He commands his army to flee from the armies of the Lamanites.

Show how cowardly he was in putting himself in the safest position and leaving the weaker ones exposed to their enemies.

King Noah commands the men to flee for safety and leave their wives and children. Many of the men remain to protect their families. They send their beautiful daughters to plead with the Lamanites not to destroy them. They are taken back to the city of Lehi-Nephi, in bondage and the Lamanites impose heavy taxes upon them. The Nephites agree to deliver King Noah into the hands of the Lamanites and Gideon and his party are sent out to search for him. They meet their brethren who fled with King Noah returning to their homes. Their joy in learning from Gideon that their wives and families were still alive. They tell of the death of King Noah and the escape of the priests.

Compare King Noah's death with the martyrdom of the Prophet Abinadi.

Read Abinadi's prophecy (Mosiah 17: 14-20).

Show that selfishness and wickedness go to make one a coward, as in the case of King Noah.

Limhi, son of Noah, made king. Daughters of the Lamanites kidnapped by the Priests of Noah. Anger of the Lamanites stirred and they come up against the Nephites. They are driven back and their king is wounded. Peace covenant is again renewed. Limhi's peoples greatly oppressed by the Lamanites. Their oppression and bondage might be compared with the Israelites in bondage in Egypt.

Fifth Sunday, March 31

Lesson 10

Pupils' Text: "The Story of the Book of Mormon," chapter 14.

Teachers' Text: Same as above and Mosiah 21 to 24.

Points for discussion: Bondage of the people of Limhi. Review the prophecies of Abinadi concerning King Noah and his priests. The bondage of the people of Limhi might be compared with the children of Israel in bondage in the land of Goshen. The expedition north to find the people of Zarahemla. The finding of the Jaredite records. This should be impressed on the minds of the pupils as later in our course we will consider the "Book of Ether" the translation of these records.

The arrival of Ammon and his party from Zarahemla. Gideon's advice to King Limhi. People of Limhi escape. Show that humility and sincere repentance brought about their deliverance. Have the pupils memorize this verse found in Mosiah 7:33: "But if ye will turn to the Lord with full purpose of heart, and put your trust in him, and serve him with all diligence of mind, if ye do this he will according to his own will and pleasure, deliver you out of bondage."

The Lamanites pursue Limhi and his people. Lost in the wilderness.

Let us go back to Alma and his people, which we left at the Waters of Mormon. Alma warned of the Lord. Departure into the wilderness. Describe the beautiful land in which they settled and their industrious habits. Discuss Alma's teachings regarding a king. The Lamanites who pursued Limhi and his people find the city of Helam. Alma and his people gather together. His instructions to them. Amulon and his priests

join the Lamanites. Alma shows the Lamanites the way to return to their home in the land of Lehi-Nephi. Promise of the Lamanites to Alma and his people. Amulon made king, and gains favor in the eyes of the Lamanites. People of Alma in bondage. Their prayers to the Lord. Amulon forbids them to pray. They pour their hearts to God.

Read Mosiah 24:13-17. The deliverance. Alma and his people give thanks to the Lord for their deliverance. Join the people of Zarahemla.

Show that the Lord draws near to those who put their trust in Him, and serve Him with all diligence, and humble themselves before Him.

Fourth Year—"What Jesus Taught"

LESSONS FOR FEBRUARY

First Sunday, February 3

Uniform Fast Day Exercises.

Second Sunday, February 10

Lesson 4. What Jesus Taught Concerning Himself

The text book "What Jesus Taught," by O. J. P. Widtsoe, is now ready. It should be in the hands of pupils for study. Each child should also be provided with a copy of the Bible. The text book is not to supplant the Scripture, but rather to be supplementary to it.

The indentations in the text will serve the teacher as suggestions for topics. Do not be satisfied with this however. The best way is to make notes of subjects in each paragraph as you read it. You will see the logical development of the subject and the principal thought or aim brought out and emphasized near the conclusion.

Not in any way should a teacher allow the text book to be an excuse for slackening efforts at thorough preparation. In fact the preparation should be in addition to and supplementary to the text. The pupils have the text, the teacher should give something more.

You will notice that the text presupposes a pretty thorough knowledge of the story of Christ's life and does not go into detail. Try to draw this information from the children.

If you can succeed in getting pupils to study their lessons at home by all means

encourage it. You have an exceptional class. Failing to do this the next best method is to study the text with the pupils in the class. Supervise the study. Do not read around in turn. If you read the whole lesson do it silently. When you read aloud do it only as an answer to a question or to bring out a particular point.

Have pupils read some of the following passages to show that the Jews expected a Savior (Gen. 49:10; Isaiah 9:1-6; 11:1-5; 35:4-6; 53; Daniel 9:25-27).

Before Christ no system of religion or philosophy had recognized the poor. It was predicted by Isaiah that Messiah would preach good tidings to the meek (Isa. 61:1). By this, therefore, John might infer that he was truly the Messiah.

The aim of the lesson should be to instil a knowledge that every tongue must confess that Jesus is the Christ.

Third Sunday, February 17

Lesson 5. The Special Witness of Jesus

Review carefully lesson 4 before beginning lesson 5. They are so closely connected in thought as to be a continuation of the same idea.

Memorize the passage that describes the manner of Christ's baptism. It is of special importance to us. Why?

1. Holy Ghost, a special witness. Manner of its manifestation.
2. Holy Ghost, a member of the Godhead.
3. Holy Ghost is to give a new spiritual birth to those on whom it is conferred.
4. Holy Ghost as a special guide, a priceless gift.
5. Sin against Holy Ghost is unforgivable.
6. Holy Ghost, the only means by which one may know Jesus is the Christ.

Fourth Sunday,, February 24

Lesson 6. Before There Was an Earth

Find the passages in the text that belong to the references given at the end of the lesson. Such drill will be helpful in getting pupils acquainted with the scripture. Note the simple trustful faith of Jared's brother and the reward it deserved. Compare with Joseph Smith's faith.

On page 32, Jesus uses the circumstance that caused him to show his hand to Jared's brother as a beautiful comparison of the purpose of Christ's mission.

The teacher must use much caution to avoid making these lessons preach. Try to get pupils to do the talking. Although the subjects are full of information we must try to make them full of inspiration.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament History*

First Intermediate lessons for the second year's work for the month of February continue the biographies from the Old Testament. The first for the month will be the Flood and Noah and his family. This is followed by the story of Abraham, and the third story for the month will be of Rebekah. These stories are intended to be given on the second, third and fourth Sundays of the month. We suggest that every teacher read well the Bible account describing the lives used in the stories. In this way much additional information will be fresh in

the mind of the teacher for use in the classroom.

Lesson 4. Story of the Flood

Genesis 6, 7, 8; 9:11-17.

One of the toys that we love best is the Noah's Ark. Should you like to hear a story about the first Noah's ark that was ever made?

It was very, very big, bigger than a house, and all the people and animals in it were alive. This is how it happened to be made.

Once upon a time, longer years ago than it is easy to count, there were many wicked people in the world. They did so many bad things that God had to punish them. But among them there was one man whose name was Noah, who was so good that he Bible says, "He walked with God." He had a wife and three sons, and God told him that, although all the bad people must be pun-

*From "Tell Me a True Story: Tales of Bible Heroes for the Children of Today," by Mary Stewart. Copyright by Fleming H. Revell Company, Publishers. Used by permission.

ished, He would save him and his family.

Then He told him to do a strange thing,—to build an ark like your Noah's Ark, only very big, with three stories in it, and one window high up, and a door in the side. God told him that when it was finished, he should take two of every kind of animal, and go in himself with his family, and shut the door. Then He would send a great long rain, a flood, and all the bad people would be drowned, but Noah and his family and the animals in the ark would be saved. You see the ark was half a house, and half a boat, so that it would float in the water. It must have seemed strange to Noah to build that big boat on the dry land, while the sky was bright and there was no sign of rain. But Noah trusted and obeyed God, and it was well for him and those animals that he did, for listen to what happened.

When the ark was finished, Noah called together two of every kind of animal. What lots of them there must have been! Two by two they marched into the ark, and behind them came Noah and his wife, and his sons and their wives. The door was shut, and a pattering sound was heard on the roof. What do you think it was? Rain; gentle summer rain at first, then it fell more heavily, until soon so much water had fallen that the ground was covered, and the ark began to float. Then it started to rock and toss like a ship at sea, for the wind blew, the rain fell in torrents, the little brooks and lakes overflowed, and the flood had come.

The Bible says, "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Even the mountain tops were covered, and so of course all the houses were washed away, and the bad people were drowned. But inside the ark, Noah and his family and the animals were safe.

God was watching them, and after the rain had fallen for a long time God "made a wind to pass over the earth, and the fountains of the deep and the windows of heaven were stopped, and the rain from heaven ceased." Then suddenly the ark stopped rocking, and stood still. What do you suppose had happened? The water had been getting lower and lower, until the top of one of the mountains was seen, and on that mountain the ark rested. Do you remember what there was high up in the ark? A window. When the ark stopped rocking and Noah knew that the rain was over, he opened that window and out of it he let fly a raven. The raven did not find any ground to light upon, but it did not come back, it just flew to and fro

till the waters were dried up from off the earth. Then Noah sent out a dove. Doves cannot fly as long as ravens can, and Noah knew that if the dove did not find anywhere to rest, she would come back and he would know that the waters still covered the earth. "The dove found no rest for the sole of her foot," so she flew back to the ark, and Noah put out his hand and brought her in.

After seven days he sent her out again: all day she flew about and came back in the evening, and in her beak was a little green leaf, an olive leaf.

So Noah knew that the waters were getting lower, and that the tops of the trees must be above it.

For seven days more he waited, and then, when he sent the dove out, she did not come back, and he knew that she had found land on which to rest. Then God spoke again to Noah. He told him to leave the ark, taking his wife, and sons, and their wives, and all the animals with him, and to build nice homes again on the land. So Noah opened the door and they all came out. How glad they must have been to be in the fresh air again, with bright skies over them and ground beneath their feet!

I do not believe the land was very dry at first; there must have been big puddles, and muddy places. But the grass and trees looked very green and fresh, and everything smelt nice and earthy, the way it does after a thunder-storm.

But there was something for Noah and his family to see which was more beautiful than shining sun, or green grass, or bright flowers.

In the sky facing them there was a wonderful rainbow. Have you ever seen a rainbow? You know how it makes a great arch in the sky. Every color is in it, each melting into another, and when you see it you are happy, and your heart leaps up.

That is the way Noah felt too, and all his family. For as they looked with wonder at that beautiful arch, God spoke to them. He told them that He would never send another flood, that He would always watch over and take care of them, and all the people who lived after them; that every time they looked at the rainbow they must remember that He was looking at it too, and that He had promised to take care of them.

That promise is to us also. I hope that we shall have a rainbow very soon to remind us of the promise, and whenever we see the rainbow we must think of this story, and remember that the rainbow stands for God's promise to take care of us.

Lesson 5. The Story of Abraham

Gen. 12:1-5; 13; 14; 15:1; 21:1-8; Matt. 11:1.

Once in a far country many years ago there were some men who lived in tents instead of houses. The oldest of them was named Abraham and he had taken a long journey across a desert, pitching his tent every night on the sand under the stars, and during the day riding upon a camel. Abraham's wife was with him and his young nephew Lot and many servants, all riding upon camels. At last the desert was crossed and Abraham and his company saw before them green grass and little streams and mountains covered with woods. Oh, how glad they must have been to leave the hot, flat stretches of sand and pitch their tents on soft grass with the trees rustling over their heads! For many days they journeyed over that beautiful country, pitching their tents in different places, and often Abraham would build in front of the tent a little altar, like a table made of stones. There he would kneel and pray to God. I think that Sarah also prayed, but Lot, the young nephew who came with them you remember, was different from his uncle and aunt and I do not believe he prayed at all. He was mean and selfish and we cannot be like that if we pray every day with all our hearts. I am going to tell you a story about him and when it is finished you must tell me which of the two men you want to be like, Abraham or Lot.

One day in their travels they came to a most lovely piece of land. It was gay with flowers, like a garden, and had a river running through it keeping it fresh and green. There Abraham and Lot pitched their tents. By this time they had large flocks of sheep and goats and cows, and servants to take care of them. The servants began quarreling among themselves. Abraham's servants wanted the greenest spots for feeding their flocks and Lot's servants did also, and both wanted the best places in the river for giving drink to their animals. When Abraham saw that the men were quarreling he told Lot that they had better divide the land so that their flocks and servants would be separated: "If thou wilt take the left hand then I will go to the right," the uncle said; "or if thou wilt take the right hand then I will go to the left." Abraham was much older than this nephew and had always been very kind to him, and Lot should have given his uncle the first choice. Do you think he did? No, he chose the whole lovely piece of land which was like a garden with the river running through it for

himself. Abraham was so generous that he let him keep it; and then Abraham traveled with his wife and servants and flocks towards the mountains, where they pitched their tents and built an altar.

One day when Abraham was standing at the door of his tent he saw a man coming towards him whose clothing was torn and dusty, and whose face was white with weariness and fear. He fell at Abraham's feet, and told him in gasps that Lot and all his friends who lived in the lovely valley had been beaten in a battle against four kings. The kings had killed many of Lot's friends, and the rest of them, with all the gold and silver and flocks which they owned, they had carried away. Among the prisoners was Lot. The poor man who told the story had been taken prisoner too, but had managed to run away.

As soon as Abraham learned this news he called his servants together, and giving them swords and bows and arrows he led them hastily after the four kings. Then in the darkness of the night Abraham's servants made a great circle around the army of the four kings. While the army slept Abraham's men fell upon them, and when they woke and tried to run away they were surrounded and beaten. In the center of the camp Abraham found Lot and his friends who had been made prisoners, and he freed them all, giving them back the gold and silver and flocks which the kings had stolen.

Was that not a splendid way for Abraham to treat Lot who had been so mean to him? Abraham did not do it with any hope of a reward; he knew that Lot would probably never even say "thank you," but Abraham was rewarded. God was watching him and the night that Abraham returned to his own tent God spoke to him beside the altar. He said: "Fear not, Abraham, I am thy exceeding great reward."

Then after a time God sent Abraham and Sarah a little son. He was their first baby and they had longed for a baby boy more than for anything else in the world. That was the greatest reward for their generous lives they could have had. They named him Isaac, which means "to laugh," because Sarah in her great happiness cried, "God has made me laugh so that all who hear will laugh with me." And as Abraham loved and trusted God so Isaac loved and trusted his father; in all the stories of fathers and sons throughout the world there has never been one who obeyed his father more perfectly than Isaac did Abraham.

As the years passed Lot grew more wicked and miserable, but Abraham's life

was very happy. He had children and grandchildren and great-grandchildren and at last in the long line of Abraham's family was born Jesus Christ, the Savior of the world.

Lesson 6. Rebekah at the Well

Genesis 24.

Years ago, before there were steam cars, or ferry-boats, how did people travel? On horses or donkeys, or camels. Perhaps you have seen camels in the park. They are better than horses or donkeys to travel with, because they can go a long time without eating or drinking. They can eat and drink a great deal at one time, and then travel on that for many days. I am going to tell you about two men who took long journeys with camels.

One of them was a man who left his home and traveled over miles and miles of desert to a far country, because God had told him to. He made his home in that strange country and there his little boy was born. Do you remember the story about Abraham and his boy Isaac?

The man who traveled with his camels all the miles away from home and friends was Abraham, and Isaac was his little boy. After a while Isaac grew up, and what does every boy want when he grows up? He wants to have a home of his own, with a wife and children to work for. So Isaac wanted a wife, and his father wished him to choose a daughter of one of his father's friends in his old home.

So Abraham called his servant, and told him to take ten camels and travel back over those miles of desert, and there choose a wife for his boy. The servant took ten camels, and Abraham had them laden with gold and silver and beautiful clothes to give to the maiden who would leave her home and come back to be his son's wife.

Then the servant started on his long journey. At last the desert was crossed, and one evening he reached the city where Abraham used to live. Outside of it was a well, and there the girls and women came every day at sunset to draw water. The servant meant to ask one of them to be his young master's wife, but how do you suppose he knew whom to choose? Do you think he chose the most beautiful, or the one with the prettiest clothes? No, he had a better plan than that for finding out who would make a good wife.

He made his camels kneel down near the well. They were tired and thirsty, and so was he. He leaned on his staff

and watched the maidens and the women come one by one to the well, let a bucket down into it, draw up the water and fill their pitchers. Then the servant prayed. He asked God to help him choose a good wife for his young master. He said: "Behold I stand by the fountain of water, and the daughters of the men of the city come out to draw water. Let it come to pass that the maiden to whom I shall say, 'Let down thy pitcher, I pray thee, that I may drink,' and she shall say, 'Drink, and I will give thy camels drink also;' let her be the one Thou hast chosen for Thy servant Isaac."

As he finished praying he looked up and saw a maiden named Rebekah come out of the city and walk towards the well, with a pitcher on her shoulder.

She looked very sweet and lovely as she went down to the well and filled her pitcher. The servant ran to meet her. "Give me a little water to drink, I pray thee," he said. She answered: "Drink, my lord," and at once she lifted the pitcher down from her shoulder and gave him a drink.

When he had finished she looked at the tired, thirsty camels and said, "I will draw water for thy camels also." So she emptied her pitcher into a trough before the camels and ran again to the well to draw more water for them. They must have wanted a great deal of water, for it was a long time since they had had any, and Rebekah went back and forth from the well to the trough until they had had enough.

The servant watched her without speaking until the camels had finished drinking. Then he gave her a golden earring, and two gold bracelets, from the box of treasures Abraham had sent to the maiden he should choose for Isaac, and asked her if there were room in her father's house for him to spend the night.

Again she showed how kind she was, for she answered: "We have both room and food enough for you and the camels." So the servant knew that God had helped him and sent him to a maiden who was as good and kind as she was beautiful.

He went to Rebekah's house and told her family what he had come for. He found that they had known Abraham years before, when he had lived in that country, and they were glad to hear about his journey to the far-away land and of his home there. Then they called Rebekah and asked her if she would go with the servant to be Isaac's wife, and she said, "I will go."

She was brave, was she not, to be willing to take that long journey away from her home? But she felt sure God

wanted her to go to Isaac, and that was why she said at once, "I will go."

She rode one of the camels for days and days over the desert, until one evening they came near a field where a man was walking alone. Who do you think it was? It was Isaac. He lifted his eyes and saw the camels coming, and upon one of them the beautiful woman who had promised to be his wife.

When she saw Isaac she alighted from her camel and drew her soft white veil all around her; it even covered her face. Then Isaac came to meet her and took her to his mother's tent, and soon after they were married. They loved each other dearly and were always very happy together.

Fourth Year—"Lives of the Ancient Apostles."

(New text book, "Ancient Apostles," by Elder David O. McKay.)

First Sunday, February 3
Uniform Fast Day lesson.

Second Sunday, February 10.

Lesson 4. A Special Witness

1. Names of Twelve.
2. At Matthew's Feast.
3. The Afflicted Woman.
4. Jairus' Daughter.
5. Peter's First Mission.

Third Sunday, February 17

Lesson 5. Peter's Faith Tested

1. "The Rock."
2. A Tempestuous Sea.
3. Another Test.

Fourth Sunday, February 24

Lesson 6. Peter's Testimony

Note.—In order to present these lessons successfully it will be necessary to get the text book in the hands of all the pupils.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

Second Year

LESSONS FOR FEBRUARY

First Sunday, February 3

Fast Day Thought: Adapt the "Uniform Fast Day Lesson for February" for the Fast Day work.

Lesson 17. Jesus Raises the Daughter of Jairus

Text: Mark 5:21-44; Matt. 9:18-26; Luke 8:40-56.

Reference: Weed's "A Life of Christ for the Young," XXXI.

Aim: Jesus has power over death.

Memory Gem: "Fear not; believe only, and she shall be made whole."

Pictures: Raising the Daughter of Jairus (Hofmann); Raising of Jairus' Daughter (Richter).

Second Sunday, February 10

Lesson 18. Jesus Raises Lazarus from the Dead

Text: John 11:1-45.

Reference: Weed's "A Life of Christ for the Young," chapter LI.

Aim: Jesus Christ has power over death.

Memory Gem: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

Pictures: Christ in the Home of Mary and Martha (Hofmann); Raising of Lazarus (Rubens).

Third Sunday, February 17

Lesson 19. The Lost Sheep

Text: Luke 15:1-10.

Reference: Weed's "A Life of Christ for the Young," chap. XLVIII.

Aim: The Lord watches over His children; there is rejoicing in heaven over every one who repents.

Memory Gem: The Lord is my Shepherd, I shall not want."

Pictures: The Lost Lamb; The Good Shepherd (Plockhorst).

Fourth Sunday, February 24

Lesson 20. The Sower

Text: Matt. 13:1-23; Mark 4:1-20; Luke 8:1-15.

Aim: The Lord requires that we be doers of the word, not only hearers.
Memory Gem: "Whatsoever a man

soweth, that shall he also reap."
Pictures: Christ Teaching from a Boat (Hofmann); The Sower (Millet).

Kindergarten Department

Wm. A. Morton, Chairman; assisted by Beulah Woolley, Kate McAllister and Ina Johnson.

Second Year

LESSONS FOR FEBRUARY

First Sunday, February 3

Adapt Uniform Fast Day Lesson.

Second Sunday, February 10

Lesson 4. The Baptism of Jesus

Aim: Baptism by immersion is essential to salvation.

Third Sunday, February 17

Lesson 5. Jesus and Nicodemus

Aim: Same as Lesson 4.

Fourth Sunday, February 24

Lesson 6. Humane Sunday

Aim: Kindness to our animal friends should be a pleasure and a duty.

Note.—Official Humane Day will probably be in April this year, but it would be well to follow the lessons as given in "Sunday Morning in the Kindergarten." This Humane Day lesson may be reviewed in April to good advantage.



"A HAPPY NEW YEAR TO ALL"

The Whole World at War

By Wm. A. Morton

In a recent issue of the *Juvenile Instructor* we called attention to a number of remarkable prophecies made by the Prophet Joseph Smith concerning war. We quoted from a prophecy which he made on the 25th day of December, 1832, in which he said, in part:

"Verily, thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls."

We all know that this prophecy was fulfilled to the letter.

Continuing the Prophet said:

"The days will come that war will be poured out upon all nations." (Doctrine and Covenants, section 87, verses 1 and 2.)

Here we see a remarkable prediction that the day would come when war would be poured out upon all nations. In a recent number of *The Literary Digest* there appeared a very interesting article, entitled, "Whole World at War," which we here reproduce:

"More than one writer has recalled a famous passage in Macaulay, where, in referring to the action of Frederick the Great in seizing Silesia, he says that as a consequence, war broke out in lands 'in which the name of Prussia was unknown,' red savages scalping one another in American forests, and black men engaging in battle on the coast of Coromandel. Two writers, one in the New York *Evening Post*, the other in the New York *Times*, showed how Frederick's work becomes relatively a small matter when the magnitude of the present war comes under survey. As they pointed out, black men in this war have fought each other in Nigeria, on the Gold Coast, and on the Kongo in Africa. Dutch Burghers broke into revolt in South Africa and were suppressed by

the sword. Turkey came into a conflict which cost her thousand of lives, made her treasury more bankrupt than ever, and still further contracted her domain in Asia as the Balkan wars had contracted it in Europe. In great waters, from Patagonia to the Malay peninsula, from the North to the Yellow Sea, from the Andes to the Dardanelles, a half-score of battles were fought by great ships, one of these battles, off Jutland, being the most tremendous naval conflict the Seven Seas ever saw. Not alone in Belgium, France, and Russia, but in African jungles, in the mountain-passes of Caucasasia, among the highest peaks of the Alps, in Karpathian defiles, in the traditional cradle of the human race, even on the [so-called] site of the Garden of Eden, and where the Tigris and Euphrates mingle their waters before entering the Persian Gulf, successive campaigns were undertaken, in one of which Bagdad, with her "shrines of fretted gold," fell into British hands. Off the coast of Ireland more than 1,200 non-combatants, men, women and children, were drowned by the sinking of one of the world's largest Atlantic steamships. Constantinople, the ancient city of Byzantine Greeks, imperial Romans, and Ottoman Turks, suffered bombardments from airplanes, and at Gallipoli resisted one of the most memorable struggles in combined naval and military warfare the world has known. Russia, for several centuries the most complete autocracy in Europe, was wholly transformed, politically, and socially, by a revolution only less remarkable than the French Revolution in that it was effected with smaller loss of life and with only temporary disorders.

"With the completion of three years of conflict, Germany and her allies find arrayed against them, in addition to

the ten states which went to war with her in the first months of the conflict, ten others, great and small, including the United States and Brazil; while six others, in consequence of submarine operations, severed relations with her and at times seemed about ready to declare war, and three more declared themselves in a state of benevolent neutrality toward the United States. Following is a list of the three classes:

"At war with Germany—Serbia, Montenegro, Russia, France, Belgium, Great Britain, Japan, Portugal, Italy,

Arabia (Hejaz), San Marino, Rumania, Monaco, United States, Brazil, Cuba, Panama, Bolivia, Greece, Siam, China.

"Relations with Germany severed—Liberia, Haiti, Honduras, Nicaragua, Guatemala.

"Benevolently neutral toward the United States—Chile, Uruguay, Argentina."

Thus we see that the nations of the earth have testified—unconsciously, of course—that Joseph Smith is a Prophet of the living God.

A Case of Dishonesty

Dick had been working in the office nearly a month before his employer told him that he was too dishonest to work there longer; he must either justify the high recommendations for honesty that his teachers and others had given him, or else he must find a job elsewhere.

Dick was stunned. He flushed crimson and swallowed hard. It was difficult to believe he had heard aright.

"Dishonest?" he said, at last. "Do you mean that you think I am a thief?"

"Dishonesty always means theft of some kind," answered Mr. Wood. "The kind that you are guilty of is commonly called by other names, but it is dishonesty just the same."

"I don't understand."

"You will in a minute. In the four weeks that you have been here you have been late in getting to work half a dozen mornings, and several times at noon you have taken much more time than we allow for luncheon. That is taking something that does not belong to you—something that I have bought and paid for. Isn't that theft?"

"Yes, I suppose it is," admitted Dick, "but—"

"And not only have you stolen time that belonged to me," continued Mr. Wood, "but you have stolen the time

of others, and the attention that they should have given to their work. For example, the superintendent tells me that you came back to him three times yesterday about finding the firm to which you were sent to deliver a small parcel. It is true that the firm has changed its place of business, but you could easily have traced it by means of the directory or the telephone book. Some might call it laziness or lack of self-reliance on your part, but I call it plain dishonesty, for you were using the time and thought of a busy fellow-worker in doing what you are expected to do yourself, are perfectly able to do and are paid to do."

"Yes, I see," admitted Dick again.

"I might mention other instances, but these will show what I mean when I say that you have not been honest since you have been working here—honest with yourself or honest with me. But I am going to give you a trial for another month. See if you can not live up to those recommendations of honesty that you brought when I hired you."

His tone was gentle and his smile friendly as he laid his hand on Dick's shoulder; and the boy thanked him. "I think that I understand," he said, "and I'll try to be honest in the biggest and broadest sense of the term."—*Youth's Companion*.



Glad Tidings

By Minnie Iverson-Hodapp

XV

JOSEPH SMITH'S VISION

"Then what is this latter Gospel?
'Tis the first one come again."

When our Savior dwelt upon earth
He established His Church with apos-
tles, prophets, pastors, and teachers
just as we have it to-day.

But a few hundred years after the
crucifixion of our Savior, some wicked
persons changed the ordinances
of the gospel according to their
own ideas. This was indeed a grievous
wrong. The Priesthood power
was taken from the Church because
this power cannot be exercised in any
degree of unrighteousness.

Yet, the prophecy of John the Reve-
lator, said:

"And I saw another angel fly in the
midst of heaven, having the everlast-
ing gospel to preach unto them that
dwell on earth, and to every nation,
and kindred, and tongue, and people,
saying with a loud voice, Fear God
and give glory to him for the hour of
his judgment is come; and worship
him that made heaven and earth, and
the sea and the fountains of water."

When this prophecy was about to be
fulfilled, Joseph Smith, a fourteen
year old boy, residing with his parents
in New York sat reading the scrip-
tures, James 1, 5th verse:

"If any of you lack wisdom, let him
ask of God who giveth to all men lib-

erally and upbraideth not, and it shall
be given him."

Dear, honest Joseph could not doubt
these words. So out he went into the
beautiful forest and prayed unto the
Lord. The aim of his prayer was,
"Which one of all the churches is
right?"

Two powers heard the question.
First the evil power of Satan came
seeking to overcome the young lad
with thick darkness, oppression, and an
agony of despair. But on looking up
into the sky, Joseph saw a lovely light
brighter than the sun at its brightest.
And in this radiant, dazzling beauty
stood two Heavenly Beings—God the
Father and His Son, Jesus Christ.

The Father pointing to the Son
said, "This is my beloved Son; hear
Him."

Joseph did "hear Him." The Savior
told him to join none of the churches.
He also told Joseph *why*, in these
words:

"They draw near to me with their
lips, but their hearts are far from me;
they teach for doctrines the command-
ments of men, having a form of godli-
ness, but deny the power thereof."

Thus was dear Joseph informed by
the Savior Himself, what *not* to do,
and why not to do it. He also learned
that it was his duty to trust in the
Lord continually.

Joseph found the words of James
to be absolutely true,

"If any of you lack wisdom, let him
ask of God, that giveth to all men
liberally, and upbraideth not, and it
shall be given him."

Wreatha

By *Bertha Anderson Kleinmann*

Miss Millet shook the little bags mysteriously and smiled back into fifty eager faces.

"Something you will all love to do. Something you all can do. Guess what I have here, children."

"Salted peanuts!"

"Oh, dear! no."

"Crayola!"

"No; guess again."

"Fish hooks!"

"No, I shall have to tell you. They are government seeds from the Experimental Station. Choice aster seeds. Now, you know, there are a number of states that are renowned for their beautiful flowers and we are demonstrating that just about anything will flourish here in Arizona, in the very finest variety. Our country is so new that, heretofore, we have had to give our time to the cultivation of the necessities—grains, fruits, vegetables. But we are finding time to be artistic, too. And now for the big secret." She glanced carefully over a printed paper in her hand.

"A prize of ten dollars is going to be given to the child who can produce the choicest variety of aster from these seeds, each child to have a package to take home. Read the directions over and over before you begin work, ask all the questions you wish, get all the ideas you can, only do the actual work of planting and caring for them yourselves."

The seeds were distributed, tucked carefully away and the morning work proceeded. But at rest period the air buzzed with seed chatter.

"Meg, you will be sure to get it; your papa is a gardener."

"My papa is a horticulturist," corrected Meg. "But it wouldn't be fair for him to tend to it and me get the prize. I intend to do it all myself."

"Yes, you have city water and

garden hose," said Viola. "I shall have to draw water from the well."

"I shall have to carry ditch water," laughed Maude. "but won't it be fun? And, Wreatha, how will you do away off there in shanty-town?"

A dozen faces turned in merriment to Wreatha, who stood with her tiny package squeezed in her bony fingers and her big eyes drinking in the words of the white girls.

On her tightly braided hair were no butterfly ribbons, on her calloused feet no socks and sandals but she lifted her head with a slight toss of defiance.

"Ze ditch water is for me, too. I plant ze bonito* by ze big wall."

"I'll report you if you don't talk English on the school grounds," said Meg sharply, but Wreatha skipped gaily away to a group of other brownies who were keeping monopoly on the swing.

In fifty homes the seeds found welcome and every day some comment went the rounds of the play-grounds.

"Father says it beats anything he ever saw and he has crossed the desert to Florence," said Maude.

"Aunt Juny says if I don't get the prize she will do me the honor anyway, because its a perfect beauty," said Viola.

"Mine isn't much yet," piped tiny Louise. "but I'll say my prayers close to the window-box every night."

"What will you do with so much money?"

"Oh, put it in the bank, I guess," said Louise.

"Ten dollars is a big sight for one little girl. What will you do, Meg?"

Meg cocked her head wisely. "Papa says to invest it in other species and keep on experimenting."

"Oh, well! that's your papa's business. Anyone could tell that from the big words you can say."

"We couldn't afford to spend money

*Bonito—pretty.

for flowers," said Viola. "Mother says ten dollars would come in mighty handy to pay on the sewing machine." Wreatha sat with her brown hands clasped about her knees and waited to be questioned.

"You would build a new mud hut with all that money, wouldn't you, Wreatha?" tittered Meg.

"Oh, no!" cried the little girl, "our tent is ze new one, two rooms and ze stall for ze vaca.* I buy ze brace for Manwell that he can walk and ze go-cart for ze heavy baby and pink socks for ze carnival."

A dozen voices squeaked and shouted, but Meg followed close to Wreatha as they made for the line.

"What's the matter with Manwell? Is he your brother?" she asked.

"Si,* ze brother old before me. He never stand up; his head big, like three heads. Ze brace cost much money. I buy it with ze ten peso.**

"And a go-cart too?"

"Seguro!* Ze nino* hang by me all ze day. Mother says I shall need ze brace too, but mothers' work must be done. You come and see my bonito?"

"Wreatha, you positively must stop your Spanish on the grounds," said Meg very sternly. "I won't report you this time and yes—I will come and see your flower."

In the afternoon Meg gained permission to walk with the Peon girl to the outskirts of the town where a hundred huts and shanties and tents of stained tarpaulin and thatch constituted the Mexican quarter. Wreatha conducted her visitor through a maize of barbed wire, ash heaps and scrap iron to the cleanly swept and hard baked yard of her own home. The tired mother sat in the unscreened doorway, supporting across her knees,

with the aid of a camp chair, the pitiable object that was Wreatha's brother. She drew down her black mantella and covered the child's head at the stranger's approach, but at sound of Wreatha's voice he reached up to touch the little girl's face.

"Oh, take me away!" whined Meg; "I didn't come to see your brother. Take me quickly to see your flower."

That evening Mr. Vance leaned his rake against the pergola and sat down to listen to Meg's description of the strange flower garden.

"Why, papa! she keeps it near the cow's stall, but it is thatched with such tiny twigs—not even a rabbit could get in. And she has a pet toad to eat up the bugs. She has made him a boggy hole so he likes it in there. And she keeps a tapoon stretched across the top so that only a little sun gets in when she wants it. And she sprinkles it by hand—just like drops of rain. And do you know—she keeps a little glass covered box set up against the stall with a candle in it, and she says her beads there right over the asters."

The little girl laid her hand on her father's knee.

"Papa, don't you think Wreatha ought to have the prize?"

Mr. Vance's face was very earnest, too, but he only asked,

"What about the flower—how does it compare with yours, for instance?"

"It's not quite so large," answered Meg thoughtfully, "but there are two weeks more. It could buckle in and beat mine yet."

"That's true," said Mr. Vance, and he went back to his raking.

"Whatever will we do with so many beautiful specimen," asked Miss Millet one morning, interrupting the chatter of a lively group who were comparing notes on the well loved topic.

"There's the new hospital," said one.

"Our church would be dreadfully glad."

"The Toggery is going to have a

*Vaca—cow.

*Si—yes.

*Peso—dollar.

*Seguro—surely.

*Nino—baby.

grand opening. They could display them."

"Good ideas, all," said the teacher, "but not quite remunerative. I mean this, dears, that so many fine specimens, with all your work and petting, should be put to some sensible account—be sold or given to make someone better and happier—don't you see?"

And every little head nodded thoughtfully.

"Meg, you didn't have an idea to offer," added Miss Millet to the little girl who left the group and hurried into the school room. "I suppose flowers are such an every day luxury at your home that you are not very interested."

"Indeed I am, Miss Millet," pleaded the child, "and I want to talk to you all alone, if you please."

When the conversation was over, Miss Millet walked slowly to her desk, but she still shook her head very decidedly.

"It is the Committee, my dear, who has it in hand and I still repeat, it will be the flower and nothing else that will count."

Mr. Vance wrapped the fragile wonder carefully in oiled paper and handed it to the happy child.

"I suppose they will say my profession has had something to do with it," he remarked. "Perhaps it has. We've had some chummy chats about it, eh daughter? At any rate, the specimen is perfect!"

And at the outskirts of the town two little brown hands were trembling over another wonder, wrapping it jealously—not in oiled paper, but in ferns and cresses gathered from the ditch bank. And wound about it, in reverential climax to the task, was a silver rosary.

Wreatha plaited her hair unusually tight that morning and scrubbed her neck and elbows till they hurt. The tired mother unpinned the scarlet ribbon from her carnival bodice and fastened it in the black braids. Then she

pinned the dragged collar and clasped the *verde** beads more securely. She shook her head over the bare feet.

"Never mind," sang Wreatha, "I could not dance with ze *zapato** over ze toes. And today is ze dance day, *seguro*!"

Miss Millet moved swiftly among the children.

"How hard you have worked and how proud I am of you all! I wish there were fifty prizes."



She paused at Meg's desk and bent over the potted treasure.

"It is perfect, child. I never saw anything to equal it."

Down one aisle and up the other she moved with a kind word and nod for every little upturned face. Over at the right where half a dozen little Peons sat she paused again.

"Wreatha, my dear—"

*Verde—green.

*Zapato—shoes.

She said no more but hurried to her desk.

Forgetting all discipline, Meg hurried after her.

"Please—I watched your face—over there. Is it like mine—Wreatha's—Oh, tell me!"

For an instant Miss Millet shared the child's suspense.

"The same, child—it is wonderful!"

Then in sudden remembrance and with conscious dignity, she added sharply,

"Go back to your seat at once. Do you hear me?"

Then began the work of the inspection committee. They, too, nodded and smiled and approved as each little hand was thrust out with its coveted treasure. At Meg's desk there was a sudden halt. Choking and weeping, the little girl pointed to a bruised mass at her feet.

"Why, it has been trampled!"

"Whoever did so cruel a thing!"

"It is utterly spoiled!"

"Poor little dear, what a sad waste!"

"Child, child, how could you be so careless?"

But it was no time to wrest explanations from the sobbing child and, patting her head as it lay upon her arms, they passed on.

Over at the right another long halt was made and Meg wiped her wet cheeks and tried to listen. In the hush that followed, she clenched her hands and the warm flush mounted her face. Then somebody's name was called and a little figure in faded dress danced lithely to the front. Meg sobbed aloud and hid her face in her hands, but a keen triumph had turned her blue eyes to stars.

There was music and speeches of commendation and then the committee waited to hear what should be done with the many flowers.

Miss Millet stood very erect in her white dress, and if she had spoken sharply to Meg, her face was all tenderness now as she turned it upon the little girl.

"An arrangement has been made to sell the plants at one dollar apiece to teachers in the building and a number of interested patrons, the proceeds to purchase a surgical brace for a little unfortunate whom we all know. Wreatha has grown very dear to us and we are all happy to help her little brother. The idea is well worthy of mention and it belongs to a little child. Margaret Vance is truly a heroine!"

And sweeter than any music the word tinkled down in Meg's heart where every pulse was warm and vibrant with the emotion of childish sacrifice.

The Mischievous Bears

By Annie Lynch

"Spot and Brownie, come here and play in the yard where I can see you," called Mrs. Brown Bear. "You must not wander so far from home. I am afraid you will get hurt."

Spot and Brownie, the twin bears, were full of fun and often got into mischief, but they were trying very hard to be good, so hurried back home, and cheerfully answered, "All right, we'll play here." All morning they played hide and seek behind the rocks near the cave where they lived. At noon, mama bear came out and called, "Come in now, and wash your faces; dinner is ready." The bears were very hungry and gladly answered the call to dinner. They were so tired that after they had eaten their dinner, they had a nap, and woke up rested and ready for another frolic, but Mrs. Brown Bear said: "No, you can't play now. You must do your chores. Bears that play as hard as you do must work just as hard; run along and see how soon you can get your work done." The little bears worked with a will, and soon had a small pile of wood.

"Mama, won't you please take us for a walk," they coaxed. "Yes," answered mama bear, "for you have been good today, and as your chores are

done, a tramp through the woods will do us all good."

It was a pleasant December day, and the bears were very happy. At the old oak tree, they heard a tap, tap, tap and looking up saw Mr. Flicker, the wood-pecker. The tap, tap, tap was made by his long bill boring into the tree for his dinner. He showed them his nest where last summer Mrs. Flicker kept the three spotted eggs warm and waited patiently for her birdlings, while he hunted for the biggest, fattest, worms for her dinner. They next met a little squirrel gathering nuts for her family. They wanted to stop and visit, but she scampered out of sight.

They played tag, until Spot called "Kings X, I'm thirsty. I am going down to the stream for a drink."

"Wait a minute and I'll go with you," Brownie answered.

Mrs. Brown Bear sat down under the tree to rest and the bears hurried to the stream. Here they found some ducks swimming and Brownie ran along the bank trying to catch them, but with a quack, quack, quack, they flew away. This was great sport. How Brownie laughed! Looking down into the water, he saw a cunning, curly bear laughing at him and putting out his paw to slap it, he fell splash into the water.

"You goose!" laughed Spot, "that is your reflection; it is a picture of yourself. One day when I came here with mama, I tried to fight the bear in the water, but mama told me it was only my picture."

The bears romped for awhile, then went back to mama. They found Mrs. Bear fast asleep under the tree, and they were very quiet so as not to waken her.

Mr. Farmer's orchard was only a short distance and Spot spied a box under the apple trees. He dared Brownie to go and see what was in it. Spot went with him to the orchard, but Brownie with the cry, "I smell honey," ran ahead. Now, if there is

one thing that bears just love it is honey. (When you tease for candy, your mother tells you that you have a sweet tooth, doesn't she?) All bears have a sweet tooth.

Brownie hurried to the bee hive (yes, that was what the box was), thrust his paw inside the door, so as to be the first to get the honey. The angry bees flew at him, and covered his face and paw. He screamed with pain and ran to his mama. Poor little bear, he couldn't understand what had happened. Mama hurried to the stream and covered his face and paw with mud. This eased the dreadful pain, but all that night Brownie tossed and moaned. Next day, Mrs. Brown Bear told him that he must never again go to Mr. Farmer's orchard unless she was with him and that he was a selfish little bear to want more than his share. He promised to never again disobey her. Do you think he will?

A Fresh Laid Egg

Before breakfast, when mother counted the eggs in the little egg-basket, there were ten.

That morning everyone was late. So, while mother made a lemon pie and swept the kitchen and began to wash the dishes, she said everyone must get his own breakfast.

After everyone had eaten, mother went again to the little egg basket.

"Why, where are the eggs?" she cried. For there wasn't one left.

"I boiled two for my breakfast," said father, who was hurrying off to his work.

"So did I," said Mary.

"So did I," said Kathie.

"And so did I," said Arthur.

"Two—four—six—eight," said mother, "and I used two for the pie. No wonder there are no eggs. But how can I make molasses cake?"

"Oh," said Mary dropping her book, "let me stir it, please, Mother!"



ARTHUR WAVED THE EGG BASKET

"Oh, oh," cried Kathie, throwing down her rag-doll, "let me sift the flour, please, please, Mother."

"Oh, oh, oh," screamed Arthur, tipping the cat and four kittens out of his lap, "let me beat the eggs, please, please, please, Mother."

"But there aren't any eggs," said mother, "and I can't go to town till afternoon. So there won't be any molasses cake."

Mary's face grew long. Kathie said, "Oh, dear!" Arthur felt like crying. It was fun to make molasses cake. It was more fun to eat it—warm and sweet and crispy. "Oh, dear!"

Suddenly Arthur began to dance up and down. "Just you wait one minute, Mother," he cried, "oh, just the littlest kind of a minute. I'll run out and get Biddy to lay an egg. I know she will."

Before mother could say anything, Arthur and the egg-basket had gone. Kathie ran after them. Mary ran after Kathie.

"You sha'n't bother old Biddy," she cried. "You sha'n't! She's mine."

A minute later, mother heard four voices outside. The loud one was Mary's. The laughing one was Kathie's. The little shrill one was Arthur's. And the fourth, rising higher and higher, was old Biddy's.

Mother ran to the porch. Running toward her from the barn, she saw Mary and Kathie and Arthur. Arthur waved the egg basket. "I've got it," he cried. "Biddy did lay an egg, Mother."

Sure enough, there in the basket was a fine fresh-laid egg.

At dinner that same day, father said, "Who made such delicious molasses cake, Mother?"

"I stirred it," said Mary.

"I sifted the flour," said Kathie.

"I beat the egg," said Arthur.

"Someone else helped, too, laughed mother. "Without her, there would have been no cake today."

"Biddy!" cried Mary and Kathie and Arthur. "She laid the egg!"

Kitcat and the Tiger

By Charles Stuart Pratt

Little Kitcat came scurrying sideways out of the nursery door. He was going so fast he nearly tumbled over the edge of the stairs, but not quite. Just in time he turned, glanced back through the doorway, and then went scurrying headlong down the hall to the sunny window where lay Mama Purr-purr fast asleep.

Right in front of her he stopped, and stood trembling. "It's alive!" he cried. "It's alive, Mama Purr-purr!"

Mama Purr-purr had sprung to her feet. She did not like to be wakened in this way, and she began quite severely:

"Kitcat, you are a bad kitten! You should not—" but seeing how he stood all atremble, she broke off, and said gently, "Why, little Kitcat, what's the matter? Are you scared?"

"N-no," said Kitcat, for he was a brave kitten, "n-no—but it's alive—it's come alive, Mama Purr-purr!"

"What's 'it'? What's come alive?" asked Mama Purr-purr, looking hurriedly about the hall.

"The Tiger—the Tiger in the nursery!" cried Kitcat, trembling harder than ever, for he had been terribly startled, and was still terribly excited.

"Nonsense!" said Mama Purr-purr. "The Tiger in the nursery is only a rug—a tiger-skin rug!"

"It's more than only a rug now," cried Kitcat—"it's alive!"

"Nonsense!" said Mama Purr-purr impatiently. "I tell you it's only a rug, and a rug couldn't come alive!"

"But it has," persisted Kitcat—"I saw it, and I heard it!"

"Saw and heard what?" demanded Mama Purr-purr.

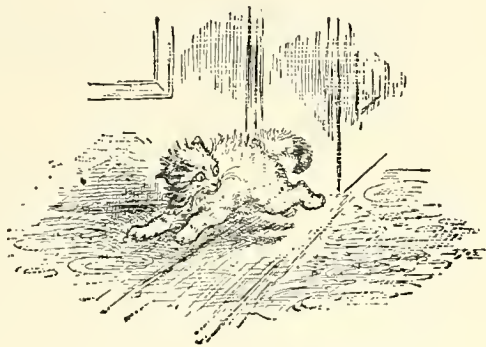
"Why," said Kitcat, "its back was all rounded up, and it moved! And then it purred—oh, such a big dreadful purr! And then it growled—oh, such a big dreadful growl! And then I ran away."

"Quite right, quite right, for a kitten—but you were a little goose all the same," said Mama Purr-purr, smiling down on Kitcat in the wise superior way mama-cats have. "And now tell me, were there any other folk in the nursery? Was Bobbykin there?"

"I did not see anybody. I did not see Bobbykin anywhere."

Now Bobbykin was the boy of the house. And he had an Uncle John who was a sea-captain. And once, when Uncle John was going on a long voyage to India, he asked Bobbykin what he should bring back for him. And Bobbykin answered quick as a flash, "A tiger! A real live tiger!" And Uncle John laughed and said he'd watch out for tigers.

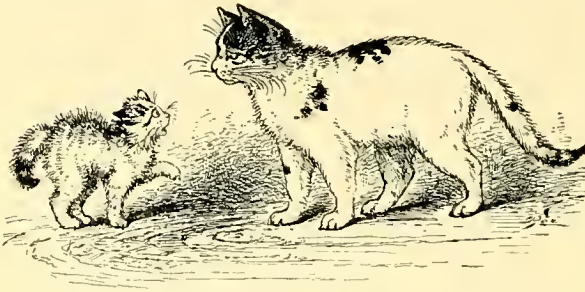
And then one day, many months after, a big bundle came by express for



LITTLE KITCAT CAME SCURRYING

Bobbykin. And when it was unrolled, lo, it was not a real live tiger, but it was a read tiger-skin; tawny, yellow striped with black.

And Bobbykin's father had the skin lined and fitted for a rug; and the head was stuffed, and in it were set two beautiful yellow glass eyes, so it really looked quite alive. And when it came home, Bobbykin's mother put it in front of the open fireplace in the nursery, where he could enjoy it.



"IT'S ALIVE! IT'S ALIVE, MAMA PURR-PURR!"

And Bobbykin did enjoy his tiger-skin. He liked to play on it days; and evenings he liked to lie on it full length, his head on the stuffed head of the animal, while his father and mother told him stories of tigers and other wild beasts. Bobbykin and the others always spoke of the tiger-skin rung as "the Tiger."

And little Kitcat called it "the Tiger" too; and so did Mama Purr-purr.

And Kitcat liked to play on it as well as Bobbykin. Indeed, Kitcat was going to play on the Tiger when the strange things happened which he scurried back and told Mama Purr-purr, as already related.

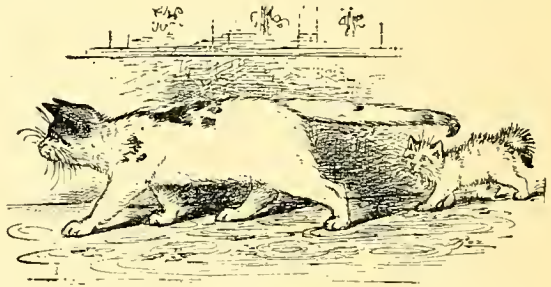
Now Kitcat did not like to be called a goose, or even being smiled at. He held his head high, and stopped trembling, and said boldly, "Come along, Mama Purr-purr, come along to the nursery door, and look, and hark!"

"No," said Mama Purr-purr, "you stay back, and I'll go alone."

Then Mama Purr-purr went creeping along the wall toward the nursery door, very slowly and very softly.

But Kitcat did not stay back; he followed close after, the tip of his nose at the tip of her tail; and he too went very softly, so very, very softly that even Mama Purr-purr's sharp ears did not hear him.

When she reached the doorway, Mama Purr-purr paused, listened, and then peeped cautiously around the edge. She drew back quickly; things did not seem quite right; the Tiger's back was rounded up, and it surely *did* move!



Mama Purr-purr stood CREEPING ALONG VERY SLOWLY AND VERY SOFTLY listening for a full minute, but all was still in the nursery, and she ventured to peep again. This time she drew back even more quickly, for suddenly the Tiger had begun to purr—a big and dreadful purr!

Now a tiger that could purr might do worse things. Mama Purr-purr began to be alarmed, and stood hesitating; but presently the great purring

ceased, and all was still again, and she stretched forward once more to peep into the nursery.

Just then the Tiger growled—a big dreadful growl! And Mama Purrr-purr sprang back, and tumbled over Kitcat—and the next moment eight legs and two heads and two long tails were all in a tangle—and out of the tangle issued piteous and frightened meows!

As the cats got clear of each other, and stood for a minute uncertain which way to run, a new sound came from the nursery—a laugh—a merry ringing laugh of a boy!



MAMA PURRR-PURRR SPRANG BACK

Mama Purrr-purr looked at Kitcat, and Kitcat looked at her.

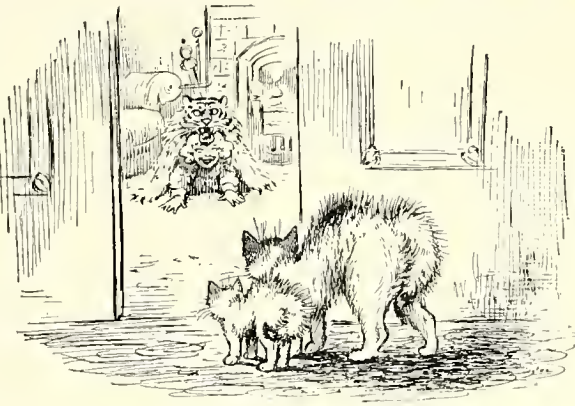
Then Kitcat whispered, "That's Bobbykin! He's in the nursery! He won't let the Tiger hurt us—let's look in!"

Mama Purrr-purr was more cautious. "You stay back," she whispered, "and I'll go."

Then she began to creep softly toward the nursery door—and Kitcat, as before crept softly after, the tip of his nose at the tip of her tail. And when Mama Purrr-purr stopped short on the threshold, Kitcat slipped up abreast—and there the two cats stood staring into the room.

No wonder the two cats stared, and no wonder they began to tremble, for it was a strange and startling sight they saw!

The Tiger's back was rounded up, its head was lifted, and under the black and yellow fur and blazing yellow eyes and flashing white teeth were the yellow hair and blue eyes and merry face of Bobbykin himself!



A STRANGE AND STARTLING SIGHT

Kitcat and Mama Purrr-purr were tremendously astonished, for it seemed to them that the Tiger had not only come alive but was turning into Bobbykin—or that Bobbykin was turning into a tiger, which was even worse! They were too amazed and too terrified even to run, but stood shaking and staring with wide scared eyes.

It was Bobbykin himself who came to the rescue—for Bobbykin, though full of merry mischief, had a big and loving heart; and when he saw how frightened the two cats were, he suddenly felt very sorry.

And the next minute, with a quick crawl and a spring and a funny flip-

hop of things, the tiger-skin vanished—and Bobbykin stood before them, just only a boy; and the Tiger lay flat on the floor before the fireplace, just only a tiger-skin rug!

Then Bobbykin began to call softly: "Come, little Kitcat! Come, Mama Purr-purr! Come, kitties, comes!"

And the two, still a-tremble, began to creep toward him, very slowly at first, and stopping every few steps to look and sniff and listen, but gaining confidence as they advanced, until at last they felt his hands gently stroking their fur.

And five minutes later Bobbykin and Mama Purr-purr were playing make-believe mouse on the Tiger's back—and little Kitcat was sitting on the Tiger's head, purring softly and quite unafraid!



QUITE UNAFRAID

The Rabbit Skin

"Foxy" was hungry, and her tracks made a straight line over the hills, and across the road and into the wood path. Rabbits would be out for breakfast, too. Softly she went, her sides beating time to the left-right, left-right of her paws. She caught a glimpse of a white stub tail. The tail went out of sight, and she must wait. She crouched down just back of the hole, hiding in the bushes, and took a nap, all but her nose. It was a short nap, for the smell of rabbit came on the breeze. A pink nose sniffed and went back into the hole; it sniffed again; and then again. Foxy was on the windward side. Bunny ventured out.

Spring! Foxy went back again through the wood-path, and across the road and over the hill and into the shed, carrying something in her mouth.

"See! what I have found," cried Lewis, as he went through the shed on his way home from school. "Papa must have caught him in the trap."

Foxy sat by the chopping block and smiled.

"Let's hide it," said Everett, and they put the rabbit skin under a carriage robe on the shelf.

Foxy still smiled.

When papa came home, he saw in the shed a fine rabbit skin. "The boys have been trapping, I guess," he said to himself. "I'll hide it."

So he put it up on a high shelf in his work room.

"Come, fellows," said Everett after school. "Come and see my rabbit skin. 'I hid it to joke Dad.'"

But Everett couldn't find it, neither could Lewis, who brought home another crowd of boys to see the rabbit skin.

Foxy smiled.

"Where did you get the rabbit skin?" asked papa at the supper table.

"We didn't get it; we thought you did," answered the boys, "and we hid it for a joke."

"No, I didn't get it, I haven't trapped a rabbit this winter," answered papa, "and I hid it from you. Where did it come from?"

Foxy smiled.

"Come, let's find the rabbit skin," said Lewis and Everett after supper. They ran out into the shed and looked everywhere. Papa looked on the high shelf in the work room; but no rabbit skin could be found.

"That is very strange," said papa, and Lewis and Everett. "Where do you suppose it is?"



"FOXY" SMILED, AND PURRED AND PURRED

Foxy smiled.

By and by, way down deep in a barrel, the boys found four little kittens; one was yellow and white, one was all white, one was all yellow, and one

was black and yellow and white. And what do you suppose the dear little kittens had for a bed! A nice soft rabbit skin. And Foxy-mama smiled, and purred and purred.

Juliet P. Combes.

The Fellows who Stick

When the game has gone against you,
And your back is to the wall;
When the luck has simply left you,
And your pride seems like to fall;
Though defeat appears quite certain,
And at heart your'e feeling sick—
Don't despair—fight to the finish—
Stick it out, lad—always stick!

In the world of school or business,
When the task is hard or long;
When the heavy odds appall you,
And things will keep going wrong;
Set your teeth and struggle gamely,
Always make a final kick;
Prove your worth, don't throw the
sponge up,
Fellows win who always stick.

When the clouds loom dark and cheer-
less,
And you're scorned, discouraged,
crossed;
When the future seems quite hopeless,
And you fear your cause is lost;
Don't be tempted then to falter,
Fate oft plays this scurvy trick;
Stick it out and win, keep smiling—
Don't give in, lad—always stick!
—Selected.




DEAR LITTLE SHEILA

①








The first time Molly ever saw her dear little Sheila it was not






in a  nor at , nor in the street; and though Sheila had never seen  before, she reached right up and kissed her.

Tom stood near, but she did not kiss  ---no, she bit Tom!

Do you think Sheila must have been a strange little , and do you wonder where it was she met






 and ? It was on a  out on the  and Sheila was not a little at all---

she was a Shetland ; and when she got up on her  she was not as big as Tom's Newfoundland .







"Isn't she a dear!" cried , putting out her  to pat her. Yes, the little




was a dear! Her coat was rough, but








her flowing  and  were wavy and curly, and her  shone out under her shaggy locks like two  She looked like some little  that


had made, she was so small and round and cunning. As  was a kind little boy, he wanted to pat the little ,



 put out his  Sheila opened her  and bit at him. "I'll go get her an ", said , but when she started to run along the ,


 started after her, right behind her, and took two of her  in her mouth, and that frightened Molly. "See here, you let go of my sister's !"



cried , and raised his  to strike. But the  who stood there pulled  away.



"Her little missy at home let her trot holding by her ,

up and carried her off in his strong . "I tell you when I come back," he said to

 and . "I tell you nice story about little ,

with just one little  on it,

and just one little , and just one little ,

and forty little  ! You wait right here."



Pat-a-Cake

By Lilla Thomas Elder

O Baby dear, will you tell me how
To mix the cake you are making now?
Is it made of flour and lots of spice
And sugar and everything that's nice?

And what are those little words you
say

As you sit and pat and pat away?
And Baby dear looked straight at me;
By her speaking eyes I well could see

That this was what she would like to
say:

"Listen, I'll tell you the very way!
You catch a little breeze from the sky,
A touch of the wing of a butterfly,

"And the scent of a clover growing
nigh,
A bit of a white cloud floating high,

And flavor with poppies from By-
low-By,

And throw in a little kiss on the sly,

"And last—all babies will know just
why—

You catch a look from some watching
eye;

Mix all of these well, then quickly
bring

Your hands together, and softly sing:

"*'Pat-a-cake, pat-a-cake, Baker-man!
Pat-a-cake, pat-a-cake, fast as you can!
Roll it and roll it,
And prick it and prick it,
And mark it with B,
And toss in the oven for Mama and
me!'*

"And there is my little patty-cake done
And ready to bake in the nice warm
sun—

But, O what will the other babies say
When they find I've told my Mama the
way!"



"YOU CATCH A LITTLE BREEZE FROM THE SKY"

The Children's Budget Box

Wheat

In the yellow autumn sun,
When the harvest has begun,
Then just see the waving grain,
And just watch the boys have fun!

After school just see them flock
In the noisy threshing din!
Playing in the flying straw,
And running, jumping out and in.

When the merry harvest's o'er,
And the sacks are filled with wheat
Then is when the miller stands
Helping make the bread to eat.
Brigham Ellis Rees,
3080 So. 7th East,
Age 10. Salt Lake City.

Tom's Success

Tom was a poor boy who lived in the northern part of Utah. His father was dead and Tom worked hard to keep his mother and sister comfortably.

Tom was fourteen. He had blue eyes and light hair. He was tall and strong and had a brief, curt way of expressing himself.

Tom's mother was a bright, cheery woman who kept the house peaceful and homelike for those she loved.

Tom never thought of himself. He was always thinking of someone else.

One day Tom thought he would try to raise pumpkins so he fixed the ground and sowed the seed. He watered and tended the young plants. My, how they did grow! That fall Tom had 75 big orange pumpkins and ever so many small ones. Then he painted a sign and put it outside the gate. It said, "Pumpkins for sale." The pumpkins sold rapidly for it was near Thanksgiving and almost everybody likes pumpkin pies. When he

had sold all but one pumpkin he had \$10.65.

"Well," said Tom, as he looked at the money, "I think I'll raise pumpkins in Utah."

Alice Cosgrove,
Age 12. Pocatello, Idaho

Ocean Waves

Oh, the ocean waves dash high!
Now you hear the splashing cry,
And the rumbling, tumbling sound,
And the whirling, sweeping round,
As they wash upon the moss,
And the wind doth blow across
Then away, away they go;
Sometimes high and sometimes low.

Now you see that vessel come;
Smiled on far beneath the sun—
And that ship out there, you see,
On the ocean looks so wee.
As the moon pours out its light
On that ship all through the night,
As the water rolls and raves,
Far out there, oh, ocean waves.

Veda Mason,
Age 12 years. Willard, Utah

Products of Utah

Utah is especially noted for the great sugar beets. There are large factories all over the valley. Sometime there are three and four factories in one valley.

There are mines of gold, silver, and vast mines of copper in Bingham,—in fact one of the largest copper mines in the world. So naturally there are numbers of smelters there, too.

Where there is water large herds of cattle are grazing on the mountain slopes, and there are also thousands of cattle turned out to feed under charge of herdsmen. Many flocks of sheep are pastured among the mountains. These flocks are

watched by shepherds who live with their sheep dogs in covered wagons from one year's end to the other. They drive the sheep from place to place to find the best feeding grounds.

If we take a birdseye view of Utah in season we will see its valleys checkered with fields of various crops. Some of her mountains furnish feed for animals and others are being torn away for their mining products.

Miss Algie Mann,
Cowley, Wyo.



Wanda Tripp,
Age 1 yr. 5 mo. Arimo, Idaho.

The Lamb's Lullaby

The lambs that in the meadow,

Were frolicing all day,

Now cuddle close together

And cease to romp and play.

The sun is going down now,

It just takes one more peep,

While the brooklet in the meadow

Is putting them to sleep.

The morning comes with gladness,

The sun peeps o'er the crest,

As the little, wooly lambkins

Now wake from nightly rest.

The sunbeams chase the shadows

Off and away they creep,

And the brook goes rippling onward,

That put the lambs to sleep.

Ruth Bennion,
Age 10. Vernon, Utah.

Cleanliness

"He is a wise man who for all his life can keep his mind, soul and body clean."

"Cleanliness is next to godliness." There are several ways of being clean, and several ways of being unclean. We may wear neat clothes, allow no dust on our shoes, keep our nails clean, bathe daily and wash our teeth three times a day. But that is not all, we can yet be unclean if we are saturated with tobacco and alcohol.

We may be free from bad habits and from diseases, and be unclean, if we think unclean thoughts. So to be really clean, we must be clean physically, mentally, and morally.

Physical cleanliness is taught to us in the home and in the schools. If we have mental cleanliness, we have moral cleanliness. This is a disease of the brain. If we think good we do good; if we think evil we do evil. Many people have been put into prison, because they thought evil and did evil, and many would do the same thing over if they were turned out, and why? Because they continue to think evil.

Ether Wall,
Age 13. Roosevelt, Utah.

November Puzzle

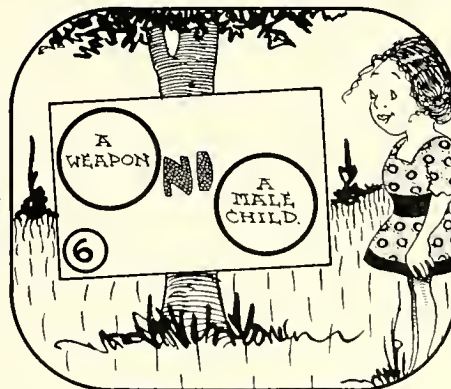
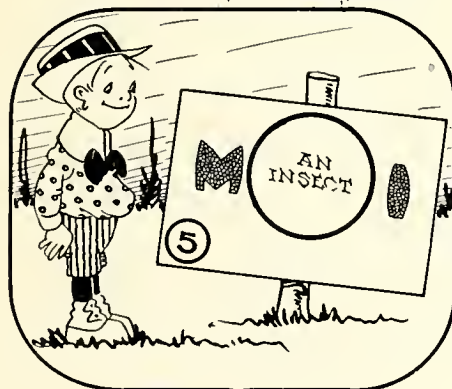
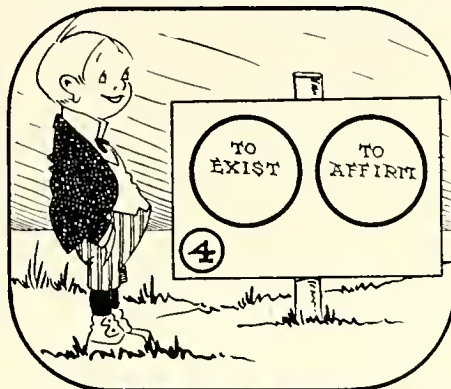
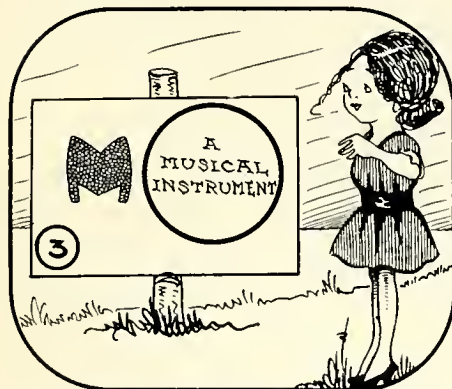
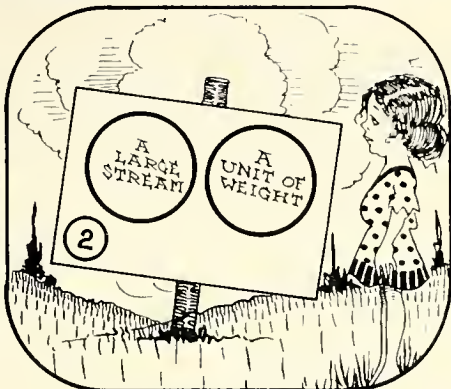
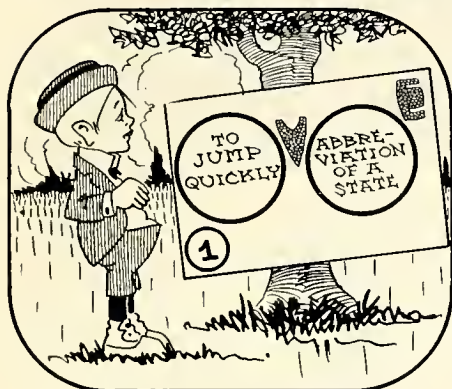
1. (2-can) Toucan.
2. (Spin K) Spink.
3. (P love R) Plover.
4. (K in G) fisher. Kingfisher.
5. Flicker.
6. (Nut-Hat-CH) Nuthatch.

WINNERS

Ruth Bennion, Vernon, Utah.
Georganna Bushman, Box 57,
Thatcher, Ariz.
Esther Wall, Roosevelt, Utah.
Marie Watson, Spring City, Utah

TOWN BUILDING IN UTAH

BY WALTER WELLMAN



Prizes of books will be given to each of the first ten of all under seventeen who correctly solve the Town Building puzzle and send us the best article of not to exceed 200 words or poem of not to exceed twenty lines, on any subject.

Answers and compositions must reach us not later than February 1. Address Puzzle Editor, JUVENILE INSTRUCTOR, Room 202, L. D. S. Church Office Building, Salt Lake City.



A Problem

Boy: "Can a person be punished for something he hasn't done?"

Teacher: "Of course not."

Boy: "Well, I haven't done my geometry."

A Little Hint

The Lady of the House—Mary, it seems to me that the crankiest mistress gets the best cooks.

The Genius of the Kitchen—Ah, gwan now, inum, with your flattery!

When They Overreached

As they paddled along in a nook,
She said faintly: "Why, Algernon, look,
In that oak, I declare—
I see mistletoe there!"

And the crew fished them out with a hook.

They Like to Choose their Bug

"Do you really think the public likes to be humbugged?" asked the man of many anxieties.

"Yes," replied Senator Sorghum, "when the humbug is pretty and harmless. But they resent the kind that buzzes around waiting for a chance to sting 'em."—Washington Star.

A Surveyor Needed

James: "Oh! I had a fine little bulldog, but it swallowed a tape measure—"

Jack (interrupting): "And died by inches? Jim, how dare you tell such an old joke?"

James: "Now, I wasn't going to say that at all. My dog became unconscious by my bed, and, as I didn't want him to die by the foot, I took him out into our alley; and poor thing! . . . He died by the yard."

No Story

The cub reporter assigned to "cover" a local wedding sauntered back into the editorial rooms of his paper.

"Where's your 'story'?" called the impatient city editor. "Hand it across!"

"Sorry!" said the cub, nonchalantly, "but there was nothing to report! The bridegroom never turned up!"—Christian Register.

Soak 'Em

Old Salt: "Yes, sir; we've some fine boats around here; can steam twenty knots an hour."

Smart Alec: "I suppose they steam the knots so the sailors can untie them more easily."

Absorbing

Little Boy (rushing frantically into the doctor's office): "Oh, Doctor, brother's swallowed a bottle of ink! What shall we do?"

Errand Boy (on duty during doctor's absence): "Oh! just let him eat some blotting paper, and he'll be all right."

The Darwin Theory

A little girl wrote the following composition on men:

"Men are what women marry. They drink and smoke and swear, but don't go to church. Perhaps if they wore bonnets they would. They are more logical than women, also more zoological. Both men and women sprang from monkeys, but the women sprang farther than men."—Ladies' Home Journal.

No Wonder

A kind-hearted old gentleman came upon a small whimpering urchin.

"What's the matter, my little man?" he asked, sympathetically.

"I'm lost. Boo-hoo!"

"Lost? Nonsense! We mustn't give up hope so soon. Where do you live?"

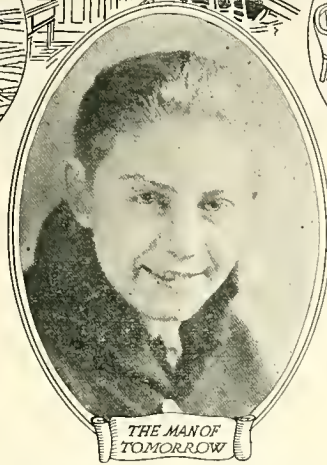
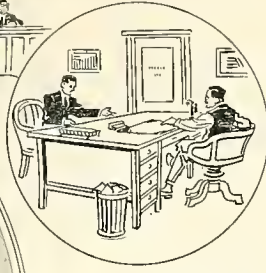
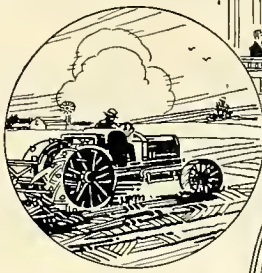
"D-don't know, sir," whined the youngster. "W-we've just moved, and I c-can't remember the address."

"Well, what's your name?"

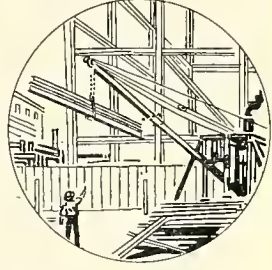
"D-don't know, sir."

"Don't know?" exclaimed the old gentleman.

"No," sobbed the urchin. "M-mother got married again this morning."



THE MAN OF
TOMORROW



Helping Him to Choose Wisely

A few years ago a young man graduated from the law school of a noted university. He had a host of friends he had inherited a modest fortune and everybody predicted a brilliant career. But he didn't succeed. Why? Simply because he disliked office work and had no taste for the law and therefore he never even attempted to begin practice.

Having nothing definite to do he became discouraged and finally started on the downward path of dissipation. Fortunately, however, a wise friend, who understood the principles of "vocational guidance" took hold of the young man. He found that the boy loved outdoor life and that he was interested in

horses and machinery. Accordingly the boy was urged to purchase a farm and to study scientific farming.

Today that young man is one of the most successful farmers and stockmen in America. And his success is due to proper "vocational guidance," or the selection of the work for which he was best adapted.

Statistics show that 763 out of every 1000 persons in gainful occupations feel that they are in the wrong vocations. In other words, they are "square pegs in round holes" and therefore the chances for their success are very slim. And the sad part of it all is that such failures are unnecessary.

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44 East South Temple

Advertising Food Products in the Church Papers

There is a certain manufacturer of a food product up state in New York who began to advertise in religious papers some ten or twelve years ago on a new commodity which had never been sold before in the territory selected. That advertiser has never used any other publications except the standard church weeklies in that territory. It is a long way from New York to the section covered, yet the trade of that manufacturer of a food product is better in the distant territory proportional to population than it is in his home state of New York, and he secures the trade through using the standard church weeklies and using them year after year.

The church magazines are closely read by the best women of every community and of every denomination. Those women are the best buyers of food products. They not only buy for themselves on their own judgment, but their influence upon other families is very pronounced. They set the pace for other women in other homes. Their close reading of their church papers and their great confidence therein gives added efficiency to the advertising and makes the church paper an ideal publication for advertising any article appealing for home consumption.

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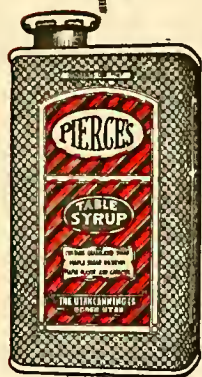
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